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Elementa Philosophiæ

Containing chiefly,

N O E T I C A,

Or THINGS relating to the

Mind *or* Understanding :

A N D

E T H I C A,

Or THINGS relating to the

MORAL BEHAVIOUR.



P H I L A D E L P H I A:

Printed by B. FRANKLIN, and D. HALL, at the
New-Printing-Office, near the Market. 1752.

Containing chiefly

NOTES

Of Things relating to the

Mind or Understanding:

AND

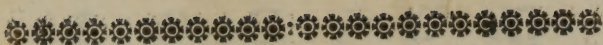
NOTES

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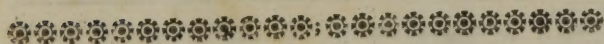
FIRST PRINCIPLES OF KNOWLEDGE,

AND THE

Progress of the Human Mind

Towards its

HIGHEST PERFECTION.



NOTES

OR THE

THE PRINCIPLES OF KNOWLEDGE

AND THE

PROGRESS OF THE HUMAN MIND

TOWARDS

HIGHEST PERFECTION.

NOTICE:

Or the First PRINCIPLES of

Human Knowledge.

BEING A

LOGICK,

Including both

METAPHYSICS and DIALECTIC,

Or the ART of REASONING.

With a brief PATHOLOGY, and an Account of the gradual Progress of the HUMAN MIND, from the first Dawnings of Sense to the highest Perfection, both Intellectual and Moral, of which it is capable.

To which is prefixed,

A Short INTRODUCTION

To the

STUDY of the SCIENCES.

*O Vitæ Philosophia Dux! O Virtutum Indagatrix, Expul-
trixque Vitiæ! Unus Dies benè, & ex Præceptis tuis
actus, peccanti Immortalitati est anteposendus.*

CIC. TUSC.

PHILADELPHIA:

Printed by B. FRANKLIN, and D. HALL, at the
New-Printing-Office, near the Market, 1752.

NO. 11 C. A.

Of the First Principles of

Human Knowledge.

BEING A

LOGIC.

Including both

METAPHYSICS and DIALECTIC.

Of the Art of REASONING.

With a brief P^{AR}T^H of the HUMAN MIND, from the first D^EVELOPMENT of SENSE to the highest PERFECTION, both INTELLECTUAL and MORAL, of which it is capable.

To which is prefixed,

A Short INTRODUCTION

To the

MAN

Study of the SCIENCES.

Of the Philosophic D^EVELOPMENT of HUMAN KNOWLEDGE, from the first D^EVELOPMENT of SENSE to the highest PERFECTION, both INTELLECTUAL and MORAL, of which it is capable. C^{ON}T^RA^{CT}.

PHILADELPHIA:

Printed by B. FRANKLIN, and D. HALL, at the New-Printing-Office, near the Market. 1782.

To the Right REVEREND

Father in G O D,

G E O R G E,

Lord Bishop of C L O R N E,

I N

I R E L A N D;

TH E following Essay, from
the deepest Sense of Gra-
titude, is most humbly in-
scribed,

By his Lordship's

most dutiful and obedient Son,

and most obliged humble Servant,

SAMUEL JOHNSON.

To the Right Reverend

Father in G O D,

G E O R G E,

Lord Bishop of C L O R N E,

I N

I R E L A N D;

THE following Essay, from
the deepest Sense of Gratitude,
is most humbly inscribed,

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and most obliged humble Servant,

SAMUEL JOHNSON.

ADVERTISEMENT.

AS I am of the Opinion, that little Manuals of the Sciences, if they could be well done, would be of good Use to young Beginners; what I aim at in this little Treat, is to be as useful to them as I can, in the Studies of Metaphysics and Logicks, and this in order to the more particular Studies of Nature and Morals, by giving as clear Definitions as I am able in few Words, of the principal Matters and Terms whereof those Studies consist; which I have endeavoured to do, in an Order of Thoughts, gradually arising one after another, in a Manner as instructive as could well be, in so short a Compass. I have also proposed to shew how these Studies, taking their Rise from the first Beginnings of Sense, proceed on through the other Studies, to raise the Mind gradually to its highest Perfection and Happiness.

TH O' I would not be too much attached to any one Author or System, exclusive of any others; yet whoever is versed in the Writings of Bishop Berkeley, will be sensible that I am in a particular Manner beholden to that excellent Philosopher for several Thoughts that occur in the following Treat. And I cannot but recommend it to any one that would think with Exactness on these Subjects, to peruse all the Works of that great and good Gentleman (as well as those of Locke, Norris, or Malbranch and Cambray) if it were for no other Reason, at least for this, that they will, in the best Manner lead him to think closely, and to think for himself. And I was the rather willing to publish this Logick, because I think Metaphysics a necessary Part of that Science, and that I apprehend it a great Damage to the Sciences that the old Metaphysics

taphysicks are so much neglected, and that they might be rendered the more pleasant and useful by joining with them some Improvements of the Moderns.

THIS little Tract I have introduced with a short General View of the whole System of Learning, wherein young Students may at once behold, as it were in Miniature, the Objects, Boundaries, Ends and Uses of each of the Sciences; their Foundation in the Nature of Things; the natural Order wherein they lie, and their several Relations and Connections, both with Respect to one another, and to the general End, viz. our Happiness, pursued thro' them all.

THIS seems to me as useful in the Instruction of young Beginners in the Sciences, as it is in teaching Geography to exhibit, first of all, a general Map of the whole terraqueous Globe, in order to a more particular Description of the several Countries and Kingdoms in the following Maps; or in teaching Astronomy, to give first a general Delineation of the whole System of the World, in order to account for the Phænomena in the several particular Planets in the following Schemes. For, as in the natural World, one cannot have a just Notion of any particular Country, without considering its Situation in relation to the whole Globe, nor of any particular Globe, without considering its Situation with respect to the whole System; so in the intellectual World (if I may so call it) neither can one have a just Notion of any particular Science, without considering it as it stands related to the whole Circle of Learning, and the general End pursued through the Whole. And such a short Draught may also be of some Use to Students, to direct and methodize their Thoughts, and enlarge their Minds, and at the same time engage their Application and Industry in the Pursuit of their Studies.

ERRATA:

Which the Reader is desired to correct with his Pen, before he proceeds to read these Tracts.

In the NORTICA.

PAGE ix. *read*, LEARNING (which the Grecians called *Cyclopædia*) implies, &c.

Page 17. *for* ΩN, *read*, ON, and ὁ οὐλως ων.

Page 24. Line *ult.* *for* *sina*, *read* *sine*.

Page 30. l. 24, *read*, on Account of which

Page 36. l. 3, put a (,) after *is*,---and l. 13, *read*, as a Substance.

Page 40. l. 17, *for* Ideas, *read* Idea.

Page 62. l. 19, put (;) after *universal*;---and l. 21. put (:) after *Affirmative*:

Page 77. Margin, *read*, learning Connexions, without the (,)

Page 87. l. 4, *read* Globes, a considerable Notion, &c.

Page 90. l. 9, *after* Elasticity, *insert* Electricity;---and l. 17, *read* Contrivance.

In the ETHICA.

Title Page, *for* *noctis*, *read* *noctes*.

Page 3. l. 19, *read*, of a rational, &c.

Page 6. in the Margin, *read* *Hutcheson*.

Page 8. l. 28, *for* enjoying, *read* enjoining.

Page 9. l. 9. *read*, many other Laws may be added, &c.

Page 11. l. 30, *for* *Who*, *read* *What am I?*

Page 17. l. 7, *for* cannot, *read* can, not only, &c.

Page 25. l. 24, *read* Τε γαρ καὶ γενομεν, &c.

Page 57. l. 15, *after* Him, *insert* (P. I. Ch. II. § 19.)

Page 68. l. 7, *read*, of my Existence, &c.

Page 88. l. 20, *read*, there is, on the Side of Virtue, the truest, &c.

Page 95. l. 19, *read*, had ever been known before.



A N
 INTRODUCTION
 TO THE
 STUDY of PHILOSOPHY.

Exhibiting a general View of all the Parts
 of LEARNING.

*Quod si cuique scientiæ provincia sua tribuatur,
 limites assignentur, principia & objecta accuratè
 distinguantur, quæ ad singulas pertinent, tractare
 licuerit, majore, tum facilitate, tum perspicui-
 tate.*
 D. BERK. DE MOT.

i. **L**EARNING implies the Know-
 ledge of every Thing useful to our
 Well-being and true Happiness in this
 Life, or our supreme Happiness in
 the Life to come. And as our *Happiness* con-
 sists in the Enjoyment of *Truth* and *Good*, by the
 right Exercise of our Understandings, Affections,
 Wills and active Powers, it must take in every
 Thing that relates both to *Theory* and *Practice*,
i. e. both to *Science* and *Art*; for *Science* is the
 Knowledge of Truth considered speculatively,
 and *Art* is the Knowledge of Truth considered
 as directive of our Practice for the attaining our
 true Good or Happiness. And all the various
 b Parts

Parts of Learning may be reduced to these two, *Philology*, or the Study of *Words* and other Signs, and *Philosophy*, or the Study of the *Things* signified by them. And,

2. (I.) As the Understandings of young Persons, for the first fifteen or sixteen Years of their Life, are not ripe enough to enter into the sublimer Studies of *Philosophy*, it is necessary that during this Stage they should be chiefly employ'd in the Study of *Philology*, or the Languages, to which should be added the first Things in the *Mathematicks*, both which are most level to their juvenile Capacities, as they chiefly depend on the Imagination and Memory, which in Youth are most vigorous and tenacious.

3. (I.) WITH regard to Language, they must be early initiated in the Rudiments of *Grammar*, or the Rules of *Speech*, relating both to the Accidents and Connection of Words, and this both in their Mother Tongue, and other Languages, especially the *French*, *Latin*, *Greek* and *Hebrew*, in which let them go as far as may be in this first Stage of Life.

4. (2.) As soon as they have got a good Notion of *pure Speech* by the Study of *Grammar*, let them learn the Nature of *figurative Speech* in *Rhetorick*: And from thence, as they go on to read the *Classicks*, let them learn the Use of the various Tropes and Figures in *Oratory*, which is the Art of true Eloquence, and explains the Topicks of Invention, the Rules of Disposition or Order, and of Elocution or Delivery. And,

5. (3.) As they go on to read the ancient Historians, let them apply themselves to the Study of *History*, considered as the Art of an elegant and just Narration of true Matters of Fact
for

for the Benefit of Posterity. And that they may understand the Ancients the better, they should read the best modern Writers of History, which that they may read with Advantage, they ought to have some easy Instruction in *Geography* and *Chronology*, and make use of the best ancient and modern Maps of those Places, and Tables of those Times, to which their Books relate, which will render what they read the more intelligible, and take the deeper Impression on their Memories. * “ History is a large Field, in which they will see the wonderful Series of Providence; strange Turns of Fortune, surprizing Occurrences, and an amazing Variety of Accidents; foolish Mortals labouring for Trifles, contending eagerly for Things they would be much happier without; some cursed in having their Wishes, raised to the utmost Height of Power and Grandeur, only to be thrown down thence with the greater Obloquy and Contempt; others pleasing themselves with their Obscurity, and laughing at the Noise and Bustle that surrounds them.” All which tend to give the Youth a good Insight into human Nature, and lead them to true Wisdom in their own Conduct.

6. (4.) As they go on to read the Poets, they should get some Knowledge of *Poetry*, considered as an Art, being a just and lively Description of Things or Persons, either real or imaginary, with an Elevation and Dignity of Thought, and with the Advantages of Numbers and Harmony, and every Kind of Ornament that Language is capable of, which will qualify them the better to entertain themselves with those great Masters of Wit and Eloquence. “ There is something

b 2

charming

* *Vide Magazine for October, 1748.*

charming in Verse; something that strikes the Ear, moves the Soul, rouses the Passions, and engages the Affections," while it fills the Soul with the most useful Instructions, attended with the most exquisite Delight. "It seems to have been the first Way of Writing, and in some Countries even older than Letters, and consequently to have been the Voice of infant Nature in her early Bloom and native Sweetness. In it the Ancients explained their Sentiments, conveyed their Laws, and delivered their Precepts of Morality in Fable; the People liked the Instructions which came to them attended with Delight; and as they heard them with Pleasure, so they retained them with Ease." To this Head of Language belongs the *Art of Criticism*, which teaches the true Force of Words and Phrases, the Nature of Stile, and a true Taste, so as to make a right Judgment of the Beauties and Excellencies of any Performance in either of these Kinds of Writings.

7. WHILE Youth are acquainting themselves with the Rudiments of *Eloquence*, *History* and *Poetry*, they should also be learning the first and easiest Things in the *Mathematicks* (which indeed, as well as Words, do in some Measure belong to the Doctrine of Signs) especially Things that relate to Practice, both in *Arithmetick* and *Geometry*, which will very much tend to engage and strengthen their Attention, enlarge their Capacities, and ripen their Minds. And something of *natural History*, with the Arts of *Drawing* and *Musick*, if they have a Taste for it, will be very pleasant and useful Amusements. And these Studies which they have begun in this first Period, and (it is to be hoped) made a considerable Pro-

gress

gress in, must be afterwards continued and carried to further Perfection, and made their Diversion at Turns, while they

8. (II.) PROCEED, *secondly*, to the further Improvement of their Understandings and active Powers, in the sublimer Studies of *Philosophy*, which is the Study of Truth and Wisdom, or the Knowledge of *Things*, as being what they really are, together with a Conduct correspondent thereunto, in the Pursuit of true Happiness; to which they must go on when they are sixteen or seventeen Years old. “And what concerns us in these more exalted Studies is, that we be very exact and careful to attend more to Things than Words, and endeavour to make such Things our own as will prove real Accomplishments to our Minds, and duly regulate both our Tempers and Manners; and such are the Knowledge of GOD and *ourselves*, for *Philosophia est Rerum Divinarum Humanarumque Scientia*, as Tully defines it, and comprehendeth every Thing, both speculative and practical, upon these large and comprehensive Subjects.

9. THE first, which relates to GOD, takes in the whole Creation; the full Extent of Being; for by the Contemplation of the Effects we arise to the Cause. “And as by considering that wonderful and amazing Power, that All-comprehending Wisdom, that inimitable Beauty, that surprizing Harmony, that immutable Order, which abundantly discover themselves in the Formation and Government of the Universe, we are led to their divine Original, who is the inexhausted Source, the glorious Fountain of all Perfection;” so by making due Reflections on the Operations of our own Minds, and the large Ex-

tent of our intellectual Faculties and their Objects; their several distinct Exertions, and their Subserviency to each other; the free Activity of our Souls, and the various Passions that put them on Action for attaining our several Ends; and the various Ways wherein they exert themselves, and exercise their Dominion over our Bodies; we may attain, in some good Measure, the Knowledge of ourselves, as well as of GOD, our chief Good, and the certain Means we must use, and the Method we must take to secure our true Happiness in the Enjoyment of Him, ourselves, and one another. In order to the raising our Minds to these sublime Speculations, and to regulate our Actions in these noble Pursuits, it is necessary that we be able to form to ourselves clear Ideas and Conceptions of those *Beings* or Things on which we contemplate, whether *Bodies* or *Spirits*: To the Attainment of which,

10. (1.) *LOGICK*, or the Art of Reasoning, is very requisite, the Foundation of which is *Metaphysics*, or the *Philosophia prima*, which, by some, hath been called *Ontology*, and is the noblest and most elevated Part of Science. It begins with sensible Objects, and from them takes its Rise to Things purely intellectual, and treats of *Being* abstracted from every particular Nature, whether *Body* or *Spirit*, and of all the general Distinctions, Connections and Relations of Things, whether sensible or intellectual, and so lays a Foundation for clear and just Reasoning, while we proceed upon stable and unerring Principles. Which Foundation being laid, *Logick* teacheth us the Rules of thinking regularly, and *reasoning* justly, whereby we learn to distinguish *Truth* from *Falshood*, and proceed from Things *simple* to Things *compound*,

compound, and from Things precarious and *contingent* to Things *necessary*, stable and eternal, which therefore will result in the clearest and justest Views, both of all other Things, and of the adorable Excellencies of the divine Nature, that our little Minds are capable of.

II. (2.) FROM these general Principles and Laws of Reasoning, we proceed to the Application of them, first in the Study of *Quantity* in general, whether *Number* or *Magnitude*, in the sublimer *Mathematicks*, or the Arts of Computation. And here again opens a noble Scene of eternal Truth, in the Demonstration of a vast Number of Theorems and Problems, both *Arithmetical* and *Geometrical*, to which *Algebra* is wonderfully subservient, in the Contemplation both of *Lines*, *Surfaces* and *Solids*, in all their endless Varieties and Proportions; which will enable us to proceed with the greater Advantage in the Study of Nature, and without which we cannot read with Understanding the best Things that have been written on that Subject. This Sort of Study hath likewise a direct Tendency to lead us to an admiring Sense of the Deity, in whose infinite Treasures of eternal Truth, we behold these Connections and Demonstrations, who hath made all Things in Number, Measure and Weight. To this Head belong, *Trigonometry*, *Geodæsia*, *Stereometry*, the Doctrine of the *Sphere* and *Cylinder*, and of *Conic Sections* and *Fluxions*.

12. (3.) FROM the Contemplation of Quantity in the *Abstract*, we go on next to the Consideration of it in *Concrete*, or in the Objects of Sense, *i. e.* as blended with the other sensible Qualities, in the endlessly various Bodies that compose this mighty Frame of Heaven and

Earth, and the Principles and Laws of Motion, on which their Phænomena depend, which are the Subjects of *Physicks* or *natural Philosophy*: The Foundation of which is *Mechanicks*, which explain the Nature of *Bodies* in general, and the *Forces* by which they move; and demonstrate the various Laws of their *Motion*. To which belong *Statics*, *Hydrostatics* and *Pneumatics*. Upon which we proceed in *Geology*, or *Physicks*, strictly so called, to contemplate this *Globe of Earth*, in all its Parts and Furniture; the Elements, Fire, Air, Water and Earth; the Stones, Mines, Minerals, Meteors, Plants, and Animals, and particularly the wonderful Structure of our own Bodies. Here therefore belong, *Opticks*, *Musick*, *Geography*, *Navigation* and *Commerce*; *Lithology*, *Metallology* and *Meteorology*, *Agriculture*, *Chemistry* and *Botanics*, *Anatomy*, *Surgery* and *Medicine*, and every Thing useful in Life. And, lastly, from the Earth we launch forth into the vast and unmeasurable Æther, and in *Astronomy* we contemplate the *Heavens* and *Stars*, both fixed and erratick; and particularly our *Sun*, with his splendid Chorus of *Planets* and *Comets*, with their Orbits, Magnitudes and Densities, and the Laws of their Motions in the Tides of their Fluids, and their diurnal and annual Revolutions: To which belong *Chronology* and *Dialling*. And the *Facts* in all Nature are related in *Natural History*. “All which open upon us an amazing Scene, in which Nature displays her surprizing *Phænomena*, and invites us heedfully to consider her wonderful Productions, and trace out infinite Wisdom, Power and Goodness, thro’ the immense Spaces, from the Heights above to the Depths below, from the glorious

Orbs

Orbs which roll over our Heads, to the minuteſt Inſects that crawl under our Feet, and even Things either vaſtly minute or diſtant that eſcape the Ken of our naked Eye. From all which we are led to behold, acknowledge, admire and adore the great Author of all Things.” And this prepares us,

13. (4.) To proceed a Step higher, and from the *Senſible* or *Natural World*, to go on to the Contemplation of the *Intelligent* or *Moral World*; from the World of *Bodies*, to the World of *Spirits*, which, as ſuch, being intelligent and moral Agents, are the great Subject of *Ethics*, or *moral Philoſophy*. The Foundation of which is *Pneumatology*, or the Doctrin of *Spirits*; in which, we begin with our own Souls, their Powers and Operations, both perceptive and active; and thence proceed to other Orders of Intelligences, and ſo gradually riſe to the more particular Contemplation of the DEITY, the great Father of Spirits, and the ſupreme Lord and Governor of the whole Creation, which is called *Theology*. And when we have learn'd juſt Notions of Him and ourſelves, we from thence demonſtratively deduce the great Principles of that Duty which we owe to Him, ourſelves and one another (which opens another glorious Scene of eternal Truth) the Performance of which, doth, in the Nature of it, tend to our higheſt Perfection and Happineſs. All which great Branches of Duty are the Subject of *Ethics* (ſtrictly ſo called) which is the Art of living happily by the univerſal Practice of Virtue. But theſe Things will be beſt learn'd from the *Sacred Volumes*, the Deſign and Buſineſs of which is to explain and inforce the great Principles of *Theology* and *Morality* by

Divine

Divine Revelation; particularly “our blessed Saviour hath exalted *Ethics* to the sublimest Pitch, and his admirable Sermon in the Mount is the noblest and exactest Model of Perfection.”

14. (5.) *Ethics* explain the Laws of our Duty as we are Men in general, and which indeed are the eternal and immutable Laws of Right that equally bind all intelligent Creatures. But as we cannot well subsist without being combined into particular *Societies*: And as Societies are of two Kinds; the one founded in Nature, viz. *Families*, the other in Compact, viz. *Civil Governments*: Hence spring two other Branches of *Moral Philosophy*, viz. *Œconomics*, which relate to the Regulation of *Families*; and *Politicks*, which treat of the Constitution and good Government of *Cities*, *Kingdoms* and *Republicks*. And as good *Policy* provides for every Thing that may contribute to the publick Good and Happiness of Mankind, it does, in Effect, comprehend and sum up the whole of *Philosophy*. And, lastly, as it provides for the Happiness of Men, both *Temporal* and *Spiritual*, both with Regard to this Life, and that which is to come, it must consist of two great Branches, viz. *Civil* and *Ecclesiastical Polity*. And the Facts in the *Moral World* are related in *Biography*, and in *Civil* and *Ecclesiastical History*. The whole may be seen in one View in the following Table.

The TABLE.

LEARNING is the Knowledge of every Thing that may contribute to our true Happiness, both in Theory and Practice, and consists of two Parts.

I. *Philology*, or the Study of Words and other Signs, & is,

- 1. *General* or common to all Kinds of Speaking, in
- 2. *Special*, or of particular Kinds of Speaking or Writing, as,

- 1. *Grammar*, of pure Language.
- 2. *Rhetorick*, of figurative Speech.
- 1. *Oratory*, which treats of true Eloquence.
- 2. *History*, which relates real Facts.
- 3. *Poetry*, which describes Things, either real or imaginary: To all which belongs the *Art of Criticism*.

II. *Philosophy*, or the Study of the Things signified by them, whether Bodies or Spirits, or any Thing relating to them, and is,

- 1. *General* or common to all Kinds of Beings, and is,

- 1. *Rational*, in *Metaphysics* and *Logick*, which cultivate our rational Powers.
- 2. *Mathematical*, which teach us to reason on abstract Quantity, Number and Magnitude, in *Arithmetick* and *Geometry*, the Arts of Numbering and Measuring.

- 2. *Special*, or peculiar to each Kind of Beings, and is,

- 1. *Natural*, which teacheth the Knowledge of the natural World, or of Bodies, in *Mechanicks*, *Physicks* and *Astronomy*, which explain the Phænomena both in Heaven and Earth.
- 2. *Moral*, which teacheth the Knowledge of the moral World or Spirits, and is
 - 1. *Speculative* in *Pneumatology* and *Theology*, of Spiritual Beings, and especially God the Father of all.
 - 2. *Practical*, in 1. *Etbics*, of Behaviour in general. 2. *OEconomics*, of the Conduct of Families. And 3. *Politics*, of the Government of States, *Civil* and *Ecclesiastical*.

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NOETICA:

O R

The first PRINCIPLES of METAPHYSICS *and* LOGIC.

Together with

The *Progress* of the *Human Mind* towards
its *Perfection*.

CHAP. I.

*Of the Mind in general, its Objects and
Operations.*

§ 1. **I**T is my Design in the following Essay,
to trace out, in as short a *The Design.*
Compass as I can, the se-
veral Steps of the Mind of Man, from
the first Impressions of Sense, through the seve-
ral Improvements it gradually makes, till it ar-
rives to that Perfection and Enjoyment of itself,
which is the great End of its Being.-----In order
to which, it will first be expedient to define what
we mean by the *Human Mind*, and to give some
Account of its various Objects, Powers and Ope-
rations, and the Principles and Rules by which
they are to be conducted in attaining to the Know-
ledge

ledge of Truth, which is the Business of that Science which is called *LOGIC*, or *The Art of Thinking or Reasoning*; the Foundation of which is the *Philosophia prima*, which is also called *Metaphysics* and *Ontology*, or *the Doctrine of the general Notion of Being, with its various Properties and Affections*, and *those applied in general both to Body and Spirit*. And as *Truth* and *Good* are nearly allied, being in effect but the same Thing under different Considerations; this will pave the Way towards the Attainment of that supreme Good, in the Choice and Enjoyment of which consists our highest Happiness; the particular Consideration of which is the Business of *Ethics*; or *Moral Philosophy*, which is *the Art of pursuing our highest Happiness by the universal Practice of Virtue*.

§ 2. THE Word *Mind* or *Spirit*, in general, signifies any *intelligent active Being*; which Notion we take from what we are conscious of in ourselves, who know that we have within us a Principle of conscious Perception, Intelligence, Activity and Self-exertion; or rather, that each of us is a conscious, perceptive, intelligent, active and self-exerting Being: And by Reasoning and Analogy from ourselves we apply it to all other Minds or Intelligences besides, or superior to us; and (removing all Limitations and Imperfections) we apply it even to that *Great Supreme Intelligence*, who is the universal Parent of all created Spirits, and (as far as our Words and Conceptions can go) may be defined, *an infinite Mind* or *Spirit*, or *a Being infinitely intelligent and active*. But by the *Human Mind*, we mean that Principle of Sense, Intelligence and free Activity, which we feel with-

in

in ourselves, or rather feel ourselves to be, furnished with those Objects and Powers, and under those Confinements and Limitations, under which it hath pleased our great Creator to place us in this present State.

§ 3. WE are, at present, *Spirits* or *Minds* connected with gross, *tangible Bodies*, in such a Manner, that as our Bodies, can perceive and act nothing but by our Minds, so, on the other Hand, our Minds perceive and act by Means of our bodily Organs. Such is the present Law of our Nature, which I conceive to be no other than a meer arbitrary Constitution or Establishment of Him that hath made us to be what we are.---And accordingly I apprehend that the Union between our Souls and Bodies, during our present State, consists in nothing else but this Law of our Nature, which is the Will and perpetual *Fiat* of that infinite Parent Mind, who made, and *holds our Souls in Life, and in whom we live, and move, and have our Being*, viz. That our Bodies should be thus acted by our Minds, and that our Minds should thus perceive and act by the Organs of our Bodies, and under such Limitations as in fact we find ourselves to be attended with.

§ 4. THE immediate Object of these our Perceptions and Actions we call *Ideas*; as this Word has been commonly defined and used by the Moderns, with whom it signifies any immediate Object of the Mind in Thinking, whether sensible or intellectual, and so is, in Effect, synonymous with the Word *Thought*, which comprehends both.-----*Plato*, indeed, by the Word *Idea*, understood the original Exemplar of Things,

*Definition
of Idea,
Notion,
&c.*

whether sensible or intellectual, in the eternal Mind, conformable to which all Things exist; or the abstract Essences of Things, as being Originals or *Archetypes* in that infinite Intellect, of which our Ideas or Conceptions are a Kind of Copies.----But perhaps, for the more distinct understanding ourselves upon this Subject, it may be best to confine the Word *Idea* to the immediate Objects of Sense and Imagination, which was the original Meaning of it; and to use the Word *Notion* or *Conception*, to signify the Objects of Consciousness and pure Intellect, tho' both of them may be expressed by the general Term *Thought*; for these are so entirely, and *toto Cælo* different and distinct one from the other, that it may be apt to breed Confusion in our Thoughts and Language, to use the same Word promiscuously for them both; tho' we are indeed generally obliged to substitute sensible Images and the Words annexed to them, to represent Things purely intellectual; such, for Instance, are the Words, *Spirit, Reflect, Conceive, Discourse*, and the like.

§ 5. OUR Minds may be said to be created
The Original of our Ideas. meer *Tabulæ rasæ*; i. e. They have no Notices of any Objects of any Kind properly created in them, or concreated with them: Yet I apprehend, that in all the Notices they have of any Kind of Objects, they have an immediate Dependance upon the Deity, as really as they depend upon Him for their Existence; *i. e.* They are no more Authors to themselves of the Objects of their Perceptions, or the Light by which they perceive them, than of the Power of Perceiving itself; but that they perceive them by a perpetual Inter-
course

course with that great Parent Mind, to whose incessant Agency they are entirely passive, both in all the Perceptions of Sense, and in all that intellectual Light by which they perceive the Objects of the pure Intellect.-----Notwithstanding which, it is plain from Experience, that in Consequence of these Perceptions they are entirely at Liberty to act, or not to act, and all their Actions flow from a Principle of Self-exertion.-----But in order the better to understand these Things, I must more particularly define these Terms.----And, as all the Notices we have in our Minds derive to them originally from (or rather by Means of) these two Fountains, *Sense* and *Consciousness*, it is necessary to begin with them.

§ 6. By *Sense*, we mean, those Perceptions we have of Objects *ab extra*, or by Means of the several Organs of our Bodies.---Thus, by *Feeling* or Touch, *Of the Senses*; we perceive an endless Variety of *tangible Objects*, *Resistance*, *Extension*, *Figure*, *Motion*, *Hard*, *Soft*, *Heat*, *Cold*, &c. By *Sight* we perceive *Light* and *Colours*, with all their endlessly various Modifications, *Red*, *Blue*, *Green*, &c.---By *Hearing*, we perceive *Sounds* :---By *Tasting*, *Sapors* :---By *Smelling*, *Odours*, &c.---These are called *Simple Ideas*.---And of these, sorted out into a vast Variety of fixed Combinations, or *Compound Ideas*, distinct from each other, and in which they are always found to co-exist, consists every Sort and individual *Body* in Nature, such as we call *Man*, *Horse*, *Tree*, *Stone*, *Apple*, *Cherry*, &c.-----And of all these various distinct Combinations or Compounds, connected together in such a Manner as to constitute one most beautiful, useful and harmonious Whole, consists what we call *Universal Nature*, or the intire *sensible* or *natural World*.

§ 7. IN the Perception of these Ideas or
In which we are pas- Objects of Sense, we find our Minds
sive. are merely passive, it not being in our
 Power (supposing our Organs rightly
 disposed and situated) whether we will
 see Light and Colours, hear Sounds, &c. We
 are not Causes to ourselves of these Perceptions,
 nor can they be produced in our Minds without
 a Cause; or (which is the same Thing) by any
 imagined unintelligent, inert, or unactive Cause
 (which indeed is a Contradiction in Terms) from
 whence it is Demonstration that they must derive
 to us from an Almighty, intelligent active Cause,
 exhibiting them to us, impressing our Minds with
 them, or producing them in us; and consequent-
 ly (as I intimated) it must be by a perpetual In-
 tercourse of our Minds with the DEITY, the
 great Author of our Beings, or by His perpetual
 Influence or Activity upon them, that they are
 possessed of all these Objects of Sense, and the
 Light by which we perceive them.

§ 8. THESE Ideas or Objects of Sense are
Ideas of commonly supposed to be Pictures or
Sense not Representations of Things without us,
Pictures, and indeed external to any Mind, e-
but the real ven that of the Deity himself, and
Things. the Truth or Reality of them is con-
 ceived to consist in their being exact
 Pictures of Things or Objects without us, which
 are supposed to be the real Things.---But as it is
 impossible for us to know what is without our
 Minds, and consequently, what those supposed
 Originals are, and whether these Ideas of ours are
 just Resemblances of them or not; I am afraid
 this Notion of them will lead us into an inextrica-
 ble Scepticism. I am therefore apt to think that
 these

these Ideas, or immediate Objects of Sense, are the real Things, at least all that we are concerned with, I mean, of the sensible Kind; and that the Reality of them consists in their Stability and Consistence, or their being, in a stable Manner, exhibited to our Minds, or produced in them, and in a steady Connection with each other, conformable to certain fixed Laws of Nature, which the great *Father of Spirits* hath established to Himself, according to which He constantly operates and affects our Minds, and from which He will not vary, unless upon extraordinary Occasions, as in the Case of Miracles.

§ 9. Thus, for Instance, there is a fixed stable Connection between *Things tangible* and *Things visible*, or the immediate Objects of *Touch* and *Sight*, depending, as I conceive, immediately upon the permanent, most wise and Almighty Will and *Fiat* of the great Creator and Preserver of the World. By which, neither can it be meant, that visible Objects are Pictures of tangible Objects (which yet is all the Sense that can be made of our Ideas of Sense being Images of real Things without us) for they are entirely different and distinct Things; as different as the sound *Triangle*, and the Figure signified by it; so different, that a Man born blind, and made to see, could have no more Notion that a visible Globe hath any Connection with a tangible Globe, by meer Sight, without being taught, than a *Frenchman* that should come into *England*, and hear the Word *Man*, could imagine, without being taught, that it signified the same Thing with the Word *Homme*, in his Language.---All that can be meant by it, therefore, is, That, as *tangible Things* are

*Instanced
in Things
visible and
tangible.*

the Things immediately capable of producing (or rather, being attended with) sensible Pleasure or Pain in us, according to the present Laws of our Nature, on Account of which they are conceived of as being properly the *real Things*; so the immediate *Objects of Sight* or *visible Things*, are always, by the same stable Law of our Nature, connected with them, as Signs of them, and ever correspondent and proportioned to them; *Visible Extension, Figure, Motion, &c.* with those of the *tangible Kind*, which go by the same Names; and so in the Compounds or Combinations of them; the visible *Man, Horse, Tree, Stone, &c.* with those of the tangible Kind, signified by the same Names.*

§ 10. NOT that it is to be doubted but that there are *Archetypes* of these sensible Ideas existing, external to our Minds; but then they must exist in some other Mind, and be Ideas also as well as ours; because an Idea can resemble nothing but an Idea; and an Idea ever implies in the very Nature of it, Relation to a Mind perceiving it, or in which it exists. But then those Archetypes or Originals, and the Manner of their Existence in that eternal Mind, must be intirely different from that of their Existence in our Minds; as different, as the Manner of His Existence is from that of ours: In Him they must exist, as in original Intellect; in us, only by Way of Sense and Imagination; and in Him, as Originals; in us, only as faint Copies; such as he thinks fit to communicate to us, according to such Laws and Limitations as he hath established, and such as are sufficient to all the Purposes

* See Bp. Berkeley's *Theories of Vision, Principles of Human Knowledge, and Three Dialogues.*

Purposes relating to our Well-being, in which only we are concerned. Our Ideas, therefore, can no otherwise be said to be Images or Copies of the Archetypes in the eternal Mind, than as our Souls are said to be Images of Him, or as we are said to be *made after his Image*.*

§ 11. THUS much for *Sense*.---By *Consciousness* is meant, our Perception of Objects *ab intra*, or from reflecting or turning the Eye of our Mind inward, and observing what passeth within itself; whereby we know that we perceive all those sensible Objects and their Connections, and all the Pleasures and Pains attending them, and all the Powers or Faculties of our Minds employed about them. Thus I am conscious that I perceive *Light* and *Colours*, *Sounds*, *Odours*, *Sapors*, and *tangible Qualities*, with all the various Combinations of them; and that of these, some give me, or rather are attended with *Pain* or *Uneasiness*, others with *Pleasure* or *Ease*, and the comfortable Enjoyment of myself. I find, moreover, that when I have had any Perception or Impression of Sense, I retain a faint *Image* of it in my Mind afterwards, or have a Kind of internal Sense or Remembrance of it; as having seen the *Sun*, a *Flower*, a *Horse*, or a *Man*, I retain the Image of their Figure, Shape, Colour, &c. afterwards. Thus I have now a faint Idea of the *Sun* at Midnight, and of a *Rose* in Winter: I know how such a *Tree*, such a *Horse*, or such a *Man* looks, tho' I have neither of them before my Eyes. This Power of the Mind is called *Imagination* and *Memory*, which implies a *Consciousness* of the original Impression (tho' indeed the

Of Consciousness,
Imagination and Memory.

* See on this Head, *Norris's Ideal World*. Part 1.

the Word *Memory* may imply the Recollection of intellectual as well as sensible Objects, but chiefly those by Means of these, which is also called *Reminiscence*) and these Ideas of the Imagination may be truly said to be Images or Pictures of the Ideas or immediate Objects of Sense. We are moreover conscious of a Power whereby we can, not only imagine Things as being what they really are in Nature, but can also join such Parts and Properties of Things together, as never co-existed in Nature, but are meer Creatures of our Minds, or Chimeras; as the Head of a Man with the Body of an Horse, &c. which must also be referred to the Imagination, but as influenced by the Will.

§ 12. BUT besides these Powers of *Sense* and *Imagination*, we are conscious of what is called the *pure Intellect*, or the Power of conceiving of abstracted or *spiritual Objects*, and the *Relations* between our several Ideas and Conceptions, and the various Dispositions, Exertions and Actions of our Minds, and the complex Notions resulting from all these; of all which we cannot be properly said to have *Ideas*, they being intirely of a different Kind from the Objects of Sense and Imagination, on which Account I would rather call them *Notions* or *Conceptions*. And they are either *simple*, such as *Perception*, *Consciousness*, *Volition*, *Affection*, *Action*, &c. or *complex*, as *Spirit*, *Soul*, *God*, *Cause*, *Effect*, *Proportion*, *Justice*, *Charity*, &c. And of all these, and what relates to them, consists the intire *spiritual* or *moral World*. But in order the better to understand or conceive of these, it is necessary more particularly to pursue and explain these intellectual and active

active Powers, whereof we are conscious within ourselves; such as, 1. The *simple Apprehension* of Objects, and their several Relations, Connections and Dependencies, arising from our comparing our Ideas and Conceptions one with another. 2. *Judging of true or false*, according as Things appear to agree or disagree, to be connected or not connected one with another; and 3. *Reasoning* or inferring one Thing from another, and methodizing them according to their Connections and Order: All which are the Subject of *Logics*. To which succeed, 1. *Affecting* or *Disaffecting* them according as they appear *good* or *bad*, agreeable or disagreeable to us, *i. e.* attended with Pleasure or Uneasiness. 2. *Willing* or *Nilling*, *Obusing* or *Refusing* according as we affect or disaffect them. 3. *Liberty of Acting*, or forbearing to act in Consequence of the Judgment and Choice we have made of them: All which are the Subject of *Ethics*. It is necessary to define all these Terms, and give some Account of these several Acts and Exertions of our Minds (which, as well as those of Sense, Consciousness, Imagination and Memory above-mentioned, are only so many Modifications of them) in order to what is next to follow.

§ 13. BUT before I proceed, I would, in order thereunto, first observe, That no sooner does any Object strike the Senses, or is received in our Imagination, or apprehended by our Understanding, but we are immediately conscious of a Kind of *intellectual Light* within us (if I may so call it) whereby we not only know that we perceive the Object, but directly apply ourselves to the Consideration of it, both in itself, its Properties

*Of intellectual Light
or intuitive
Evidence.*

perties and Powers, and as it stands related to all other Things. And we find that as we are enabled by this *intellectual Light* to perceive these Objects and their various Relations, in like Manner as by *sensible Light* we are enabled to perceive the Objects of Sense and their various Situations; * so our Minds are as passive to this *intellectual Light*, as they are to *sensible Light*, and can no more withstand the Evidence of it, than they can withstand the Evidence of Sense. Thus I am under the same Necessity to assent to this, That *I am* or have a Being, and that I *perceive* and *freely exert myself*, as I am of assenting to this, That I *see Colours* or *hear Sounds*. I am as perfectly sure that $2+2=4$, or that the *Whole is equal to all its Parts*, as that I *feel Heat* or *Cold*, or that I *see the Sun* when I look full on it in the Meridian in a clear Day; *i. e.* I am intuitively certain of both.---This intellectual Light I conceive of as it were a *Medium* of Knowledge, as sensible Light is of Sight:-----In both there is the *Power* of perceiving, and the *Object* perceived; and this is the *Medium* by which I am enabled to know it.---And this *Light* is one, and common to all intelligent Beings, and *enlighteneth* alike, *every Man that cometh into the World*, a *Chinese*, or *Japonese*, as well as an *European* or *American*, and an *Angel* as well as a *Man*: By which they all at once see the same Thing to be true or right in all Places at the same Time, and alike invariably in all Times, past, present, and to come.

§ 14. Now if it be asked, Whence does this Light derive, whereby all created Minds at once perceive, as by a common Standard, the same Things

* This is *Plato's* Doctrine, in his *Epinomis*, &c.

Things alike to be true and right?-----I answer, I have no other Way to conceive how I come to be affected with this intuitive intellectual Light, whereof I am *Whence it is derived.* conscious, than by deriving it from the universal Prefence and Action of the DEITY, or a perpetual Communication with the great *Father of Lights*, * or rather his eternal *Word* and *Spirit*.--- For I know I am not the Author of it to myself, being passive and not active with regard to it, tho' I am active in Consequence of it.---Therefore, tho' I cannot explain the Manner how I am impressed with it (as neither can I that of Sense) I do humbly conceive that God does as truly and immediately enlighten my Mind internally to know these intellectual Objects, as he does by the Light of the *Sun* (his sensible Representative) enable me to perceive sensible Objects. So that those Expressions are indeed no less Philosophical than Devout, that *God is Light, and in his Light we see Light*.----And this intuitive Knowledge, as far as it goes, must be the *first Principles*, from which the Mind takes its Rise, and upon which it proceeds in all its subsequent Improvements in Reasoning, and discovering both Truth in Speculation, and Right in Action; so that this intellectual Light must be primarily and carefully attended to, if we would avoid and be secure from either Error or Vice.-----Nor must this Manner of Thinking be suspected to favour of *Enthusiasm*, it being the settled Course or Law of Nature, according to which the great Parent Mind enlighteneth us; and that in Things, in their

* See the *Archbishop of Cambray*, on this Subject, in his *Demonstration of the Existence of God*. And *Norris* or *Malbranch*.

their own Nature capable of clear Evidence; whereas *Enthusiasm* implies an *imaginary*, as *Revelation* is a real and well-attested adventitious Light, above and beyond the settled Law or Course of Nature, discovering Truths not otherwise knowable, and giving Directions, or enjoining Rules of Action in Things arbitrary, or Matters of meer Institution.---And from this intuitive intellectual Light it is (as I conceive) that we derive what we call *Taste* and *Judgment*, and, with respect to Morals, what some call the moral Sense or the Conscience, which are only a Sort of quick intuitive Sense or Apprehension of the Decent and Amiable, of Beauty and Deformity, of True and False, and of Right and Wrong, or Duty and Sin: And it is the chief Business of Culture, Art and Instruction, to awaken and turn our Attention to it, and assist us in making Deductions from it.

C H A P. II.

Of the Mind simply apprehending, and of its Objects more particularly.

§ 1. **L**ET us therefore proceed to define the several Acts and Objects of the *pure Intellect* thus enlightened: And first, Of the *simple* Apprehension of Objects or Beings, and the various Conceptions arising to our View from the Consideration of their Natures and Affections, and their several Relations, Connections and Dependencies, such as Cause and Effect, Essence and Existence, Things necessary and contingent, Finite and

and *Infinite, Possible and Impossible, Perfect and Imperfect, Truth and Good, Beauty and Harmony, Substances and Accidents, Subjects and Adjuncts, Time and Place, Whole and Parts, Unity and Multiplicity, Number and Order, Identity and Diversity, Things Agreeing and Opposite, Equal and Unequal, Like and Unlike, Denomination and Definition, Individuals and Abstraction, Kinds and Sorts, Bodies and Spirits*; and lastly, of *Metaphor and Analogy* from Things sensible to Things spiritual, and from Things human to Things divine.---Of all which I shall treat in the Order as they are here enumerated.

§ 2. As soon as the Mind is possessed of any Variety of Objects, being assisted with that inward intellectual Light above-mentioned, deriving, and, as it were, *Of Being in general.* perpetually beaming forth from the great Fountain of all Light, both sensible and intellectual, it immediately falls to contemplating its Ideas and Conceptions, and comparing them one with another.-----And here, the first Thing it is enlightened to know or be conscious of, is, its own Existence from the Existence of its Perceptions and Exertions and their Objects, which it conceives of as real *Beings or Things*, whence it gets the Notion of *Being in general.*---But even this first Object of its Knowledge it is made to know from that first Principle of intellectual Light, flowing from the Parent Mind, *That Perception and Action, and being perceived or acted upon, implies Existence*, of which Principle it has an inward intuitive Sense and Certainty. Hence it immediately infers, *I perceive and act, therefore I am: I perceive such an Object, therefore it is, &c.* Not that its Existence depends on my Mind, but on that Mind
by

by whom I am enabled to perceive it. And as perceiving and acting, and being perceived and acted upon, implies Existence or *Being*, so it is a *Contradiction for the same Thing to be and not to be at the same Time*, for that would be to perceive and not perceive, to act and not to act, and to be perceived and not perceived, and acted upon and not acted upon, at one and the same Time : And from these Definitions arise that first great Distinction of *Being* into *Spirit* and *Body*, whereof the Existence of the first consists in perceiving and acting, and that of the other in being passively perceived and acted.---And here, to perceive or to act is called the *Power*, and what is perceived or acted upon, is called the *Object*.---So that by *Being*, is meant, what really I S or exists, in Opposition to what is merely fictitious or imaginary ; a Creature of our own Minds, and not of him that made and enables us to perceive and act.

§ 3. Now of every Thing that I S, it must be said, either, That it *always was*, or, that it *began to be*.---If it always was, or never derived from the Power of any other Being, it must be independent of every other Being whatsoever, and consequently must exist absolutely by the intrinsic Necessity of its own Nature, or be a necessarily existent Being, and all other Beings must depend on its Will and Power, otherwise they could never have been, or continue to be ; and Itself, being derived from no other Being, and dependent on none, it must be out of the Power of any other Being to limit or controul it, and consequently it must be *infinite* and *eternal* ; i. e. must have all Reality, Perfection and Full-

Fulness of Being, without any regard to Time or Place : For that must be *infinite*, that has, and can have no possible Bounds or Limitations ; and that must be *eternal*, that is, and always was, and will be, and can't but be ; and such a Being must be *All in All* ; all Reality and Excellency.----Nor can there be more than *One* such Being, who is *Being* itself, because it is a manifest Contradiction that two or more Beings should, each have in it, or consist of, all possible Reality and Perfection. He must therefore be a perfect *Unity*, the TO E'N, and the TO 'ΩN, and the 'Οὐτως ὢν, as the Ancients called Him, which is the true Import of the original sacred Names *JAH* and *JEHOVAH*. And He is also called *Truth* and *Good* :---*Truth* itself, as He is all Reality ; and *Good* itself, as He is all Perfection and Excellency.---And He is *Truth* as He is infinitely intelligible, and *Good* as He is infinitely eligible, containing within and of Himself, all that can contribute to render Himself happy, as well as all other perceptive, conscious, active Beings, dependent on Him.---In this necessarily existent and eternal Being or Mind must originally exist all those necessary and eternal Truths with which our Minds are furnished, either by Intuition or Demonstration ; such as these, That *Perception and Action imply Existence* :---That *what begins to be, must have a Cause* :---That *the Whole is equal to all its Parts* :---That *all the Rays of a Circle are equal* :---That *what is right or wrong in another towards me, must be equally right or wrong in me towards him, &c.*----We know that these and the like eternal Truths do not depend on our Minds, or the actual Existence of Things, but must have an eternal and necessary Existence, antecedent to our Knowledge of them,

and independent of it, or of any particular Existence.---And as we can have no Notion of Truth without a Mind perceiving it, their necessary and eternal Existence must infer the necessary Existence of an eternal Mind; and consequently, it must be in that eternal Mind that we behold them, or rather by our Communication with Him that we are enlightened with the Knowledge of them.---In Him they must exist as one archetypal and eternal Light of Truth; but as they are from Him reflected on the various Objects in our finite Minds, they appear various and manifold, as sensible Light is one in the Sun, tho' it becomes various Colours and other sensible Qualities in different Objects.

§ 4. ON the contrary, Whatever Being *be-*
Of Causes gan to be, must have had a *Cause*, and
& Effects. depend on some other Being for its
 Existence.---By the Word *Cause*, we
 mean, that Being by whose Design and Activity,
 Force or Exertion, another Being exists: And
 that Being which exists by the Design, Force,
 Action, or Exertion of another, is called an *Effect*; what is called an Effect therefore must be
 supposed not to have existed, and consequently to
 have had a Beginning of Existence, or at least a
 dependent Existence, and must therefore have
 had a Cause, by the Force or Activity of which
 it came into Existence, and without which it
 would not have been.---And this must be the
 Case of every Thing that is, till you come to a
first Cause, i. e. to a Being that never had a Be-
 ginning, or any dependent Existence, but exists
 by the absolute Necessity of its own Nature,
 having an original perfect Fulness of Being in
 and of itself, without depending on any other
 Being, and deals out Being and Perfection to all
 other

other Beings, in various Measures and Degrees as pleaseth him.---And such a Being there must be, otherwise nothing could ever have been, unless you suppose a Thing to be its own Cause, *i. e.* *To act before it is, which is impossible*; or unless you suppose an infinite Succession of Causes and Effects, which in effect would be an infinite Effect without any Cause at all: * But *an Effect without a Cause, is a Contradiction in Terms*; for, by the Definition, to every Thing that is produced, there must be a correspondent Power adequate to the Production of it, or an active Force sufficient to produce it.---And here, the Thing existing is said to be a Thing *in Act*; and as the Force producing adequate to the Effect, is called the Power, so the Effect not yet produced, is said to be in Power, or *in fieri*, and the Being which exerts that Power, we call an *Agent* and *Active*, and that on or in which the Force terminates, we call a *Patient* and *Passive*.

§ 5. THERE are indeed many Things that occur to our Senses and Thoughts, that appear at first Sight to be Agents or Causes, which, strictly speaking, are not so, as we find upon a more exact Scrutiny, though they are vulgarly so called. Thus we say, *The Sun moves, rises and sets*, when yet upon a more thorough Enquiry, we find, it is not the Action of the Sun, but these Appearances are occasioned by the Motion of the Earth, and that they are only meer passive Appearances in our Minds. So we say, *the Fire burns; the Sun warms, enlivens, ripens the Fruits, &c.* and we call *the Parent the Cause of his Offspring*; whereas, upon a more strict Enquiry, we find that he is by no Means the adequate Cause; and that the

* See Wollaston's *Rel. of Nat.* p. 65, &c.

Sun, and (what we call) other natural Causes, are in themselves but meer passive inert Beings, connected one with another, according to the established Laws of Nature; so that being Things meerly passive and inert, they cannot, properly speaking, be the Causes of the Effects vulgarly ascribed to them; they must therefore be called only *Signs, Occasions, Means, or Instruments*, and we must look for some other Being in whom resides, and by whom must be exerted, that adequate Power or Force by which the Effect is truly produced, which therefore is the true and *real Cause*; and the other can only be called the *apparent Causes*, having no real Efficiency or Activity in the Production of the Effect.

§ 6. MOREOVER we find from what we experience in ourselves, that we breathe and our Blood circulates without any Design or Activity of ours; and the Course of Nature without us, goes on whether we will or not, and even tho' we should exert our utmost Force to withstand it. These, with regard to us, may be called *necessary Effects*, as not depending on our Will and Power; tho' with regard to the true Author of Nature, they are free and *voluntary Effects*.---On the other Hand, we walk, speak, write, &c. from a Principle of conscious designed Self-exertion, and voluntary Activity; these therefore are called free or voluntary Effects with regard to us, which we produce or not, as we please; in doing which we are voluntary Causes. Hence we learn to make the Distinction between *necessary* and *voluntary*, or *free Causes* and *Effects*. So that by voluntary Effects, we mean, such as are produced by a free voluntary Cause acting from

from a Principle of conscious Design and Self-exertion, exciting a Force of its own, or from within itself, which it chuseth to exert, and might do otherwise; and this is properly called a *Cause*, an efficient Cause or *Agent*. And as to those *natural Effects* abovementioned, of which the apparent is not the real Cause, having neither Design nor Force in itself (as the Water in turning a Mill) but is rather acted than acts; however necessary they are with regard to us, yet from the most wise Design and Contrivance manifestly appearing in the Effects themselves, we evidently discern that the Being who is their true and adequate Cause, must be furnished with Wisdom and Power equal or sufficient for the Production of them, and must act from a Principle of free Self-exertion, and with a Design or View at some certain End proposed to himself in acting, and therefore be a free intelligent and *voluntary* Cause, for *nothing can give what it hath not*.

§ 7. WHENCE it appears, that only *intelligent active* Beings or Spirits, can be truly *efficient Causes*, which alone are properly called *Causes*, and that when we speak of *natural Causes*, it is only in Accommodation to vulgar Apprehensions, since they are meerly passive, and act, or rather are acted, without any Design or Exertion of their own.----And as to what are commonly called *final Causes*, they are only the Views or Motives, determining the Design or Purpose of the efficient Cause, but have properly no Causality or Activity in themselves. We are conscious, when we produce any Effect, that we act with some End, View, or Design, which determineth us, or rather, properly speaking, upon the View of which we determine our-

selves, to act so rather than otherwise, and to chuse and make use of such and such Means; rather than others, as being most fit and useful in order to accomplish our End; and therefore we say, *He that wills the End, must will the Means conducing to the Attainment of it*; the Effect to be produced being the *ultimate* End, and the Means the *subordinate* Ends which we have in View.--- And herein consists the proper Notion of *Wisdom*, viz. *In the right Judgment and Choice of Ends and Means; the best Ends and the fittest Means; and in a vigorous Activity in the Application of the Means in order to attain the End*.--- Thus it is in human Affairs; and from what we observe in the Course of Nature, in which there is an evident Subordination of Ends and Means, we unavoidably infer that there must be something analogous to this in the Author of it, not because He needs Means for Himself, but that He may make the Series or Course of Nature the more intelligible and instructive to us.--- Hence the best Part of the Study of Nature must consist in the Discovery, as far as we are able, of what are called *final Causes*; *i. e.* of the plain Signatures of Design and Contrivance, and the Dependence and Connection of Ends and Means.

§ 8. *IN artificial Effects*, or those produced by Man, as in Building, &c. by reason of our Impotence we need *Matter* to work upon, and a *Form* or Model to work by, according to which the Effect, being framed or formed out of the pre-existent Materials, is said to consist of Matter and Form, which have also been reckoned among the Causes, and they may each be called *Causa sine quâ non*, as the Schoolmen used to speak; but they cannot be

be properly called Causes, as having no Force or Design in producing the Effect; we may, however, from hence, by Analogy, in speaking of other Things, advantageously make use of what is called, the *Ratio Materialis*, and *Formalis* of Things in Nature, and even of Things purely intellectual.---And because we need *Matter* and *Form* in producing *artificial Effects*, we are apt to think, or at least to speak as tho' we thought, this the Method of the Almighty in producing *natural Effects*, but this is owing to our Weakness, whereby we are apt to measure Him by ourselves. Indeed he may be said to have a Form, Idea, or *Archetype* in his infinite, all-comprehending Mind, conformable to which he acts; but this can mean no more than that all Things which he produceth are always present with Him, and perfectly known to Him, with all their Relations and Connections, antecedent to their Production, and that He produceth them conformable to His own Knowledge, Design and Contrivance, being the Plan which he hath formed.---And that Existence of Things in the divine eternal Mind (if it may be so called) as being perfectly known to Him, antecedent to their Production, is called their *Arche-typal State*; and their Existence in *Rerum Natura*, as being actually produced by His Will and Power, and thereby perceived and known to us, is called their *Ectypal State*.

§ 9. To this Head therefore belongs the Distinction between the *Essence* of Things, and their *Existence*.---By their *Essence*, *Of Essence,* we mean those constituent Principles, *and Existence.* Properties and Powers in them, which are necessary to their Nature, as being what they are, whether considered only as con-

ceived in the Mind of an intelligent Being, or existing in *Rerum Natura*. Thus the Essence of *Gold* consists in its Colour, Weight, Fixedness, Ductility, Solubility in *Aqua Regia*, or whatever Properties are always found to co-exist in that Sort of Body which we call *Gold*, and no other: So the Essence of a *Rose* consists in such a particular Figure, Odour, &c.---of a *Man*, in an intelligent active Power, joined with an animal Body, of such a particular Shape, and Configuration of Parts:---of a *Triangle*, in three Sides, joining at three Angles:---of *Justice*, in rendering to every one his Due, &c.---In short, whatsoever goes to the *Definition* of a Thing, so as to give it a clear and necessary Discrimination from all other Things, we call the *Essence* of it, whether in fact it exist or not. Thus we have as clear an Idea of a *Rose* in Winter, as in *June*, when it is before our Eyes, and under our Noses; and as fixed and stable a Notion of a *Triangle*, *Circle*, *Justice*, or *Charity*, even upon Supposition that the Figures and Actions which go by those Names, do not exist in Nature or Fact, as if they did. Whereas by *Existence*, we generally mean a Thing's being actually in Fact and Nature, as well as in Idea or Conception, as a *Rose* in *June*, the *Sun* in the Firmament, a Man actually doing a just or kind Thing, &c.---Hence *Existence* always implieth *Essence*, tho' *Essence* doth not necessarily imply *Existence*, except in that of the necessarily existent Being, in whom Necessity of Existence is implied in His very Essence, and accordingly His original Name *JEHOVAH*, given by Himself, does literally signify, *The Essence existing*, as Mr. *Hutchinson* shews in *Mos. Sina Princip.* Ch. 2.

§ 10. IN Pursuance of this Distinction between the *Essence* and *Existence* of Things, which is necessary in order the better to conceive of them, it is here

Of Principles.

also needful to explain what we mean by the Word *Principle*, which originally signifies the *Beginning* of a Thing, or that from whence any Thing takes its Beginning, Origin, or Derivation; and in this Sense it is nearly allied to the Word *Cause*. Thus God may be said to be the *Principle* or Origin of all Things.---And as the essential Constituents whereof any Thing consists, have been ranked among the Causes, they are also called the Principles of which it consists, and into which it may, at least in Conception, be resolved; as Man of Soul and Body, Bodies of the four Elements, a Triangle of its three Sides and Angles, &c.---And as the Properties and Powers of Things have been supposed to flow from their Essence; hence That in any Thing which is supposed to be the Foundation or Original from whence its Properties, Powers or Actions derive, is called the Principle of them; as Equality with two Right Angles from the Nature of a Triangle; Perception and Self-exertion from the Nature of the Soul, &c. And lastly, as the Knowledge of Things consists in understanding the Foundation of their Existence, the Causes from whence they are derived, the Essentials whereof they consist, and the Origin of their Properties and Powers; hence the Propositions expressive of this Knowledge, are called the Principles of any Science.

§ 11. UNDER this Head of *Causes* and *Effects*, it is necessary more particularly to explain the Distinction of *Beings* into Things necessary and con-

Of Things necessary & contingent.

tingent.

ingent.--By Things *contingent*, we mean, such as depend on the free Exertion of the Wills and Powers of intelligent active Beings, and which therefore might not have been, had they so pleased, and consequently their Existence is precarious and dependent.---Thus, That I sit here, and whether I shall sit here an Hour longer, or not, is contingent, as depending on the Freedom of my own Will to do so, or not, as I please : Whether the Sun will rise To-morrow, is contingent, as depending on the free Exertion of the Will of the Deity, who may, if he pleaseth, this Moment put an End to the whole Course of Nature. And thus the Existence of the whole Creation is contingent and precarious, as deriving from, and dependent on, the meer Will and Power of God, who if He pleased, might not have commanded Things into Being, and may cease to Will their Continuance when He pleaseth. Whereas by Things *necessary*, we mean such as can't but be, which must be understood either with regard to our Power, or that of the Deity. Thus, with regard to our Power, it can't but be that Things are as they are, and as He hath made them, and that the Course of Nature proceeds as it does, and as He hath ordered it, which therefore, tho' not so in itself, to us is necessary and *Fate*. But that only is absolutely necessary in itself, the Non-existence of which would imply an Absurdity and Contradiction ; and nothing else is thus absolutely necessary besides the Deity Himself, the necessarily existent Being, without whom nothing could ever have existed ; and eternal Truths which are founded in the Perfection of his Nature, independent of any other Mind whatsoever ; as, that the *Whole* is *bigger* than either of its *Parts* : That *all the Rays of every Circle are equal* :
That

That we ought to do as we would be done by.--- These, and the like, being absolutely and unalterably necessary, antecedent to the Will, and independent of the Power of the Deity Himself, as well as His own Existence and Perfections, must unavoidably be Emanations of that necessarily existent Being.

§ 12. To this Head also belongs the Distinction of Beings into *Finite* and *Infinite*. That is said to be *Finite*, which hath certain Limits or Bounds to its Existence or Powers, as are all determinate Lines, and the Surfaces and Figures of Bodies, or the Powers of created Minds; in short, all Kinds of Effects or Productions, which are limited to such a Degree or Measure of Being, as their Cause is pleased to bestow: For the Will and Power of the Cause that gives them Being, limits them to such a Measure of Being, Extent and Power, as he thinks fit to impart; which, in many Instances, may be said to be *Indefinite*, as extending vastly beyond our Comprehension. But *that Being* only is *Infinite* which comprehends all that truly *is*, without any Bounds or Limits, and whose Knowledge and Power extends to all that is, or is possible. Hence, * tho' the Word *Infinite*, in grammatical Construction is a negative Term, used in Accommodation to our weak Capacities, yet what it expresseth is truly *positive*, as implying all that absolutely *is*; and the Word *Finite*, is truly the *Negative*, as implying but a limited Part of that which truly is; the *Infinite* being the absolute independent Being, or *Being* by way of Eminency, and without the Power of any other Being to limit or controul

* Vide Cambray on this Subject, in his Demonstration.

controul it; and the *Finite*, intirely dependent on the Will and Power of another to be and continue what it is, and so exists only conditionally.

§ 13. To this Head of *Causes* and *Effects*, belongs also the Distinction of Things *possible* and *impossible*. We say a Thing *possible* and *impossible*. is *possible*, when there is a Power sufficient to produce it, and *impossible*, when there is no Power adequate to the Production of it:---Of which some Things are *impossible* in their own Nature, as implying a Contradiction in themselves, as that there should be a *Mountain without Declivity*, or a *Triangle consisting only of two Sides*, which are impossible to God himself, not for want of Power in Him, but because they imply a Repugnancy in themselves, or a Contradiction to some necessary and eternal Truth, which God himself cannot alter. And of Things *possible* in their own Nature; some are possible to an unlimited Power, which yet are *impossible* to a Power that is limited: A Man can build a *House*, tho' he cannot create a *World*. And of limited Powers there is an endless Variety, so that what is possible to one may be impossible to another: Here therefore the Maxim is, That *what is Fact is possible*, but, *it does not therefore follow, that if it be possible it is Fact*.

§ 14. • AND lastly: To this Head of *Causes* and *Effects* doth also belong the Distinction of Things *perfect* and *imperfect*: An Effect is said to be *perfect*, when it is finished according to the Plan or Design of it, and fitted to answer the End proposed, from whence we arise to the general Notion of *Perfection*. And we say, a Being

ing or Thing is *perfect*, when it hath all the Parts, Properties or Powers, that a Thing of that Nature ought to have in order to constitute it in that Kind of Being, and to render it capable of answering the End of its being : As a Man is said to be perfect, that has all the Parts and Powers that a Man, as such, ought to have, so as to answer the general End of his Being ; *i. e.* some good Degree of Happiness :---He is then said to be perfect in his Kind, tho' some of the same Kind may have their Properties and Powers in a greater Degree of Perfection than others, and so be perfecter in *Degree*, tho' not in *Kind*, and consequently capable of answering some nobler Ends, with regard both to themselves and others, as enjoying or communicating certain higher Degrees of Happiness. On the other Hand, we say a Thing is *imperfect*, when it is destitute of certain Parts or Properties that a Thing of that Kind ought to have ; as a Man with but one Hand, or one Eye, or an Idiot, &c. who consequently cannot so well be useful to others, or enjoy himself. But if any Creature hath all the Parts and Properties that a Creature of that Kind ought to have, tho' it is said to be *perfect* in its *Kind*, yet it is said to be but *comparatively perfect* with respect to other Kinds of Beings of greater Perfection and Excellency, as being made for higher Ends ; *i. e.* to enjoy or communicate greater Degrees of Happiness ; but what Degrees of Being or Perfection any Thing has, it receives from the free Will and Pleasure of its Cause. And that Being only is said to be *absolutely perfect*, who hath an entire absolute Fulness of Being, Perfection and Excellency, and consequently enjoys the highest Happiness, having in and of
Himself

Himself all Being, all that truly is, and therefore an All-sufficiency, even every Thing that can contribute to render both Himself and all his Creatures compleatly happy.

§ 15. To this Head of *Perfection* therefore belong the Notions of *Truth* and *Good*. A Thing is said to be *true* and *Good*.

with respect to the original Archetype, Plan or Design of it, or so much of Being or Perfection as it was designed to partake of, and *Good* with respect to the End of it, which it was designed to answer: So that its *Truth* consisteth in its Conformity to its Plan or Archetype, which is its Standard; and its *Goodness* is its Fitness to answer its End. And as the Plan is formed with a View at the End to be answered, they are in effect only the same Thing under diverse Considerations; and a Thing is *True*, considered as intelligible, and *Good* as eligible. Thus a *House* is said to be *True*, as it answers its Archetype or Model, as conceiv'd or understood in the Mind of the Architect; and *Good*, as it is fitted to answer the End he designed in it, *viz.* the Convenience and Pleasure of its Inhabitant, on which it is delightful or eligible. So the *Truth* of each *Creature*, and of the whole *World*, consists in its Conformity to its original Design, Archetype or Standard, conceived in the infinite Mind of the great divine Architect, and as such, intelligible to Him, and in some Measure to any other Mind; and its *Goodness* consists in its Fitness to answer His Ends in giving it Being, and particulary the Happiness of His rational Creatures, on account of which, it is pleasing and eligible to Him, or any other intelligent Being, that feels or discerns that Fitness. Hence Goodness being in effect the
same

same with Perfection, must have the same Distinctions of *Kind* and *Degree*, *Comparative* and *Absolute* as above. And the infinite Mind of the Deity is the Standard of all Things that exist, He is the *Truth* itself absolutely and by way of Eminence, comprehending in Himself all that is and can be; all Reality and Perfection, considered as intelligible and variously imitable in and by his Creatures: And as He is the Pattern and Author of all Fitness and Proportion to any End, and the Fountain of all that is pleasant and beatifying, or the Original of all that is Good in the whole Creation, He is *Goodness* itself, and therefore infinitely eligible, and to be chosen and loved above all Things. Thus we are led from the *Type* to the *Archetype*; from all the Emanations of *Truth* and *Good* in the Creature, variously portioned out as pleased Him, to that Being who is the great Principle and Original of all; the *Truth* itself, even all *Truth*; and *Good* itself, the chief *Good*, the ΤΟ Ἀγαθόν; infinite *Truth*, and infinite *Good*, all that can beatify both Intellect, Will and Affection.

§ 16. To this Head of *Perfection* or *Excellency* we may also refer the Consideration of *Beauty* and *Harmony*, which have a manifest Relation to some End which any Thing is designed for. By *Beauty* and *Harmony*.

Beauty, we vulgarly mean, such an Assemblage of visible Ideas as pleases and charms the Eye; and by *Harmony*, such an Assemblage of Sounds as pleases and charms the Ear. But, more strictly speaking, it is the Mind or Intellect that is charmed on these Occasions, by Means of the Objects of Sight and Hearing. What is it then that is *Beauty* and *Harmony* to the interior intellectual

lectual Sense of the Mind? And if it be duly considered, it will be always found that it is Fitness and Proportion, either real or apparent, in relation to some End or Use, in those Objects that please and charm us. Thus in *Beauty*; an Assemblage of various Ideas, all fitted and proportioned to each other, and, in the Whole, to one uniform Design and End, subservient to the Advantage and Pleasure of an intelligent Mind, or of a social System of intelligent Beings; this is what pleases and charms under the Notion of *Beauty*, as might be exemplified in the Beauty of a Person, an Animal, or a Building, &c. And from sensible Things it is figuratively and by Analogy transferred to Affections, Actions and Behaviour; the Beauty whereof consisteth in their uniform Fitness and Tendency to the Order, Peace and Happiness of each individual Mind, and, in the Whole, of any social System: So as to *Harmony*; it is an Assemblage of various Sounds, all fitted and proportioned to each other, and in the whole Composition, to an uniform Design and End, expressive of what may please and delight the Mind: And from Music it is transferred to signify Things fitted and proportioned to each other, and to the whole System, and thence pleasing and delightful, whether it be in the natural or moral World. Hence we speak of the Harmony and Order of all Nature, and of the Harmony and Order of Society. So that both in *Beauty* and *Harmony*, the Fitness and Proportion of Things, Affections and Actions to each other, and in the Whole, to the Pleasure, Peace and Happiness of intelligent Beings, is always understood. And from thence we arise to the Apprehension of the first original *Beauty*, the TO

KAAON, the Pattern and Source of all Fitness and Proportion in the absolute Perfection of the divine Intellect and Conduct, and the *Harmony* of the divine Attributes and Operations, and all the Happiness, both divine, human and angelical, resulting therefrom.

§ 17. NEXT to the Consideration of a Being or Thing as existing from its Causes, we consider it as a *Substance* with regard to its *Accidents*, and a *Subject* with respect to its *Adjuncts*. The primary Notion we have of *Substance* is taken from *Body*, as being something that is *hard* or *solid*, and resists the Touch, as *Gold*, *Wood*, &c. and observing a Number of other Ideas or *sensible Qualities* always attending it, or connected with it, we call them its *Accidents*, as *long*, *broad*, *thick*, *square*, *round*, *red*, *blue*, *yellow*, &c. Of these, we observe some essential to all *Bodies*, as *Length*, *Breadth*, *Thickness*; others we observe to be various in different *Bodies*, as *square*, *round*, *white*, *black*, &c. Those *Qualities* that are essential to any Thing, we call *Properties*; and the others are more properly called *Accidents*, *Modes* or *Modifications*. Now that *solid*, *extended*, figured Thing, which resists the Touch, being the first Idea or Combination of Ideas, to which we give the Name *Substance*, we are apt to consider *that* as the Foundation or *Substratum* to the rest, and the other Qualities as subsisting in it, or depending on it, tho', strictly speaking, they are rather only co-existent and connected with it by the Law of Nature, which is the meer *Fiat* of the Almighty. This is our original and proper Notion of *Substance* in *Bodies*, and from thence we analogically apply it to

Minds or Spirits, tho' they are Beings of an entirely different Kind, and have nothing common to them but meer *Being* or Existence, so that great Care must be taken that we do not imagine any Thing like a solid *Substratum* in Spirits as such. But if we must apply the Word *Substance* indifferently to both, it may be defined to mean any distinct *Being* considered as consisting of its *essential Properties*. Thus a *Body* we call a *Substance*, as consisting of *solid Length, Breadth and Thickness*, or solid Extension, which are its essential Properties, without which it cannot be conceived as being what it is : So we call a *Spirit* or *Mind*, a *Substance*, as being a *Power* or *Principle* of *conscious Perception* and *Activity*, which are Properties essential to it as being what it is. Thus we may say, a *Tree*, a *Horse*, a *Man*, an *Angel*, &c. (and by Analogy, even the *Deity* Himself) are Substances. And those *Qualities* that are not essential to it, may, as I said, be called its *Modes* or *Accidents* ; as in a *Man*, to be *tall* or *short*, *white* or *black*, *fat* or *lean*, *learned* or *ignorant*, *virtuous* or *vicious*, &c. which have also, sometimes, been called *Adjuncts* : But this Term is more properly applied to external Appendages or Circumstances, as *Clothes*, *Riches*, &c. with respect to which the Being is called a *Subject* ; and any of them, whether Properties, Modes or Adjuncts, in speaking of it, are called *Attributes* ; and a succinct lively Enumeration of any or all of these, in any Subject, discriminating it from any other Thing, is called a *Description* of it.

Of Time and Place, Space and Duration. § 18. EVERY *Body* or sensible Thing that is, must necessarily have some *Time* and *Place*, in which it exists, which are reckoned among its principal Modes ; and by its *Time*, is usually

usually meant, that Portion of *Duration*; and by its *Place* is meant, that Portion of *Space*, in which it exists. But then by *Space*, we must mean the whole Extent of sensible Things, the *Place* of each particular Thing, being that Part of the whole Extent which it occupies, in its proper Situation relative to the rest: And by *Duration*, must be meant, the whole Continuance of the Existence of the entire sensible World, measured out by the Revolutions of the Sun; and the *Time* of any particular sensible Thing, means, its continuing to exist during so many Parts, or such a Number of his Revolutions. But *Time*, considered as a Conception in the Mind, is nothing else but the Succession of its Ideas, of which the Succession of some principal Ones, as the Revolution of *Years*, *Days*, &c. being settled and stable according to the established Course of Nature, are considered as Standards or Measures to the rest. Such are Time and Place, Space and Duration, literally with regard to the sensible World, to which they properly belong, and they are only figuratively, and by Analogy, ascribed to Spirits or intelligent active Beings, concerning which the Term *Ubi*, *where*, and *when*, by some have been preferred. For, as their Existence is intirely of another Kind from that of Bodies, so must their Space and Duration be: As their Existence consists in conscious, active Intelligence, so their Space must mean only the Extent or Reach of their intelligent active Powers, and their Duration only their Continuance to exert those Powers: But, strictly speaking, they are so far from existing in Space and Time, that, on the other Hand, Space and Time do truly exist in them. And accordingly the infinite eternal Mind is so far

from existing in infinite Space and Duration, that He comprehendeth all Space and Duration, and every Thing that is within His boundless Intellect, and is present to all Times and Places, not after the Manner of being co-extended with them, but as an infinitely active, all-comprehending Intellect, to whom all Things, all Times and Places, are at once present, without Succession or Limitation; *i. e.* they are at once known to His infinite Mind, and subjected to, and dependent upon, His unlimited Will and Power.

§ 19. NEXT to the Consideration of a Being *Of Whole and Parts.* or Thing, as Substance with regard to its Accidents, and a Subject with regard to its Adjuncts, we consider it as a *Whole* with regard to the Parts whereof it consists: As a *Man* consists of *Soul* and *Body*; and his *Body*, of his *Head*, *Trunk* and *Limbs*, each of which may be yet further sub-divided. On the other Hand, we call that a *Part*, which is considered as being not an entire Thing of itself, but as it goes, in Conjunction with other Parts, to the Constitution of a *Whole* or entire Being, as a *Leg* or an *Arm*, with respect to the *Human Body*: Such is any individual Thing with respect to the Parts whereof it consists, which therefore may be called an *Individual Whole*, as not being divisible into more of the same Kind, or Quantity, and the Parts of which are not of themselves intire Beings. But besides this, there is, what is called an *aggregate Whole*, the Parts of which, are each a distinct intire Being, tho' it has a Relation to other distinct Beings, with which it is connected as Parts of another Whole; and the Parts are either of the *same*, or of *different Kinds*: Such, of the first Sort, is an *Army*, consisting of the many distinct

distinct individual Men whereof it is constituted, each of which, is an intire Being of himself, and all of the *same* Kind.----And such, of the other Sort, is the whole *World* with regard to all the various distinct Beings whereof it consists, but those of *different* Kinds, as *Bodies, Spirits, Men, Beasts, Trees, Stones, &c.* So that the same Thing may be a *Whole* with regard to the Parts whereof it consists, and a *Part*, as it goes to the Constitution of another Whole: And the Maxim here is, that *The Whole is greater than either of its Parts, and equal to them all taken together*, which is the Foundation of all mathematical Demonstrations. This Notion of *Whole* and *Parts*, is originally taken from *Bodies*, and is properly and literally to be understood of them and their Dimensions, but may analogically and improperly be applied also to *Spirits*; in which Sense we may say, The *Soul* is a *Whole*, and the *Understanding, Will, Affections* and *Exertions* of it may be considered as Parts of it, they bearing the like Analogy to the Soul, as the Members and Organs do to the Body.

§ 20. UNDER this Head of *Whole* and *Parts*, we may consider the Notions of *Unity* and *Multiplicity, Number* and *Order*. *Of Unity and Multiplicity, Number and Order.* A *Whole* or intire Being, considered as being *simple* or indivisible into more of the same Kind or Quantity, we call a *Unit* or One intire individual Being, as one *Shilling, one Tree, one Ox, one Man, one Angel*: Thence it is applied also to an aggregate Whole, as one *Army, one World*. And the Parts of which any Whole is compounded or consists, are said to be *manifold*. And by how much the less of Composition there is in any Being, by so much

much the perfecter it is, as being so much the more One : Hence *Spirit* being compounded only of Power and Act, is more perfect than *Body*, which is compounded of many Parts and Dimensions. And as Power and Act in the *Deity* intirely coincide, He is the most perfect Being, as being the most simple and intirely *One*, and therefore is called *pure Act*, without any Variety or Multiplicity ; a most perfect *Unit*, consisting of all Reality and Perfection. Now from the *Multiplicity* of Individuals with regard to an aggregate Whole, and of Parts with Regard to each individual Whole, we have the Conception of *Number*, the Parts being numerous or consisting of a Number of Units, as *many Members* in the same Body, *many Men*, *many Beasts*, *many Trees*, &c. to which in Computation, we give the Denominations of *One*, *Two*, *Three*, *Four*, &c. And these Parts we consider as subsisting in some *Order*, according to their several Relations and Situations, with regard to each other, and to the Whole : Of which we say, one is *prior*, the other *posterior* to the other, either in *Nature*, *Time*, *Place*, *Dignity* or *Knowledge*, as a *Father* to his *Son*, &c. And this Order of Things which we express by the Terms, *first*, *second*, *third*, *fourth*, &c. we find to be founded in some Establishment which we observe to be made in the Course of Nature, which therefore, in all our Divisions and Sub-divisions, Conceptions and Reasonings, we should make our Standard, and endeavour to follow it as exactly as ever we can.

§ 21. MOREOVER, to this Head of Unity and Multiplicity, belong the Notions of *Identity* and *Diversity*. A Thing is said to be one and the *same*, when it appears to have all the essential individuating

viduating Properties at one Time that it had at another, tho' it may differ in some Things accidental or circumstantial, as a Man at 5 and at 50: But if Things differ in any Thing essential, we say, they are *Diverse*, being not the same, but the one a different and distinct Being from the other; as an *Apple* and an *Oyster*. But *Identity* is of very different Consideration in *Bodies* and in *Spirits*, as they are Beings of an entirely different Kind. In *Bodies*, we call that *one* and the *same*, which, however it may differ in some Things not essential to it, yet in Things peculiar to it, it affects our Senses in the same Manner at one Time as at another, or consists of the same sensible Qualities, *Figure*, *Colour*, &c. essential to it; as a *Mountain* now, and twenty Years ago: And those are *diverse* or distinct Bodies one from another, that consist of different sensible Qualities essential to each, as *Gold* and *Lead*; or that in Bodies is the same or different, which appears to consist of the same or different individuating sensible Qualities. But as by a *Spirit*, which is also called a *Person*, we mean a distinct, conscious, intelligent Agent, so his Identity consists in being conscious of a Series of Perceptions and Actions that he knows to be his own and not another's, by which therefore he knows he is the same Person now with himself twenty or fifty Years ago, which continued Consciousness is his distinct individuating Property. Whereas *Peter* is not the same with *Paul*, but another Person, each having distinct individuating Properties, the one being conscious of a different and distinct Series of Perceptions and Actions from the other: And another appears to me the same with himself at different Times, or to be a different Person, ac-

cording as from his Words and Actions, he appears to be conscious or not conscious of the same Perceptions and Actions. This is the usual and common Sense of the Word *Person*, which, however, is sometimes used to signify not a distinct Being, but a distinct Capacity: In which Sense the same Intelligence may sustain diverse Persons, by acting in so many different Characters or Capacities. I need say nothing here of the Sense of this Word, as used in *Divinis*.

§ 22. FURTHERMORE, some Things are said *Of Things* to agree, others to differ, and be *opposite* to each other; And *those Things agreeing or* that agree in a third Thing, are said *opposite.* to agree between themselves; and the Idea or Conception of the one, in some respect, includes or implies the Ideas or Conception of the other, and *vice versa*. Thus Things are said to agree in their Causes, Effects, Properties, Subjects, Adjuncts, Time, Place, Quantity, Quality, &c. As two Sons have one common Parent, two Men are contemporary, or are Countrymen, or have the same Occupation, &c. But Things are said to disagree or differ in relation to these Things, as two Men to be of different Countries or Occupations, &c. And to be opposite, when they are contrary the one to the other, and the Idea or Notion of the one excludes that of the other, as *Light* and *Darkness*, *Heat* and *Cold*, *Extension* and *Thought*, *True* and *False*, *Right* and *Wrong*, &c. and any Thing and its *Privation* or *Negation*, as *Sight* and *Blindness*, &c.

§ 23. IN the next Place, we say, *Of Things* Things are equal, when they have the same Quantity, whether *discreet* or *equal or unequal.* continued; i. e. *Number* or *Magnitude*,

as

as $2+2=4$ and any two *Right Angles* are equal to each other, having the same, or an equal Number of Parts or Degrees. On the contrary, we say Things are *Unequal*, when one is *Greater*, and the other *Less*, as 3 is more than 2, a *Right Angle* is *greater* than an *Acute*, and *less* than an *Obtuse*, &c. And here the Mathematicians have several Maxims which are the Foundations of their Demonstrations; as, *Equals added to Equals, make the Whole equal*; and *Equals taken from Equals, leave the Remainder equal*: So of *Unequals*, &c. And from *Bodies* and their Dimensions, this is by Analogy transferred to *Spirits* or Minds, which are compared in their Powers and Faculties, as *Bodies*, &c. in their Quantities: Thus we say, one *Man* or *Angel* has an equal, greater or less Degree of Understanding, Force or Activity, than another, and those of the Deity are infinite, and beyond all Comparifon. To this Head belong the Arguments, *a majore ad minus affirmando*, and *a minore ad majus negando*; as, if one Man can lift fuch a Weight, much more two; and if two cannot lift it, much less one.

§ 24. AND *lastly*, we say, Things are like one another, when the one refembleth the other in some Quality, Power or Faculty; and of all other *Analogies*, those between the *natural* and *moral* *Of Things like and unlike.*

World are the most pleasant and useful; God having designed the one as an Emblem of the other, whereby we may be best instructed from our Senses in what most concerns us: As *Knowledge is like Light*, or *Benevolence like Attraction*; i. e. *Knowledge* is to the *Mind*, what *Light* is to the *Eye*, in the Discovery of *Truth*. In like Manner, *Benevolence* is to *Society* what *Attraction*

is to *Nature*, as the one preserves Order and Harmony in the natural World ; so the other preserves Peace and Happiness in the moral World. This is what is called *Analogy* or *Proportion* ; and is either *continued* or *disjunct*.---*Continued* when the *first* Term is to the *second*, as the *second* is to the *third*, as, The *Parent* is to the *Child*, as the *Child* is to the *Grandchild*. *Disjunct*, when the *first* is to the *second*, as the *third* to the *fourth* ; as, *Virtue* is to the *Soul*, as *Health* is to the *Body*, in regard to Ease and Tranquility.----To this Head belong the Mathematicians Doctrine of Proportions, or the Similitude of Ratio's, as, $2 : 4 :: 4 : 8$. and $2 : 4 :: 6 : 12$.-----Here likewise belong moral Proportions, or the Fitness of Affections and Actions to Characters with regard to Happiness. Hence that reciprocal Proportion expressing the grand Foundation Principle of Morals, That such Affections and Actions as are right or wrong in another towards me, as tending to promote my Happiness or Misery in the Whole, must for the same Reason be right or wrong in me towards him, supposing an Exchange of Characters.---Thus of *Similitude*. On the other Hand, we say, Things are *Unlike*, when they have different Qualities and Powers ; as *John* is not like *Thomas*, the one being a good Genius, the other a Dunce.

§ 25. WHATEVER Being or Thing, or whatever Power, Effect, Property, Adjunct or Part, Quantity or Quality of any Thing be the Object of our Consideration ; in order the better to think of it by ourselves, and especially in order to converse with one another about it, it is necessary to give it a *Name*, or annex some Sound
or

or other Sign, agreed upon to be steadily significative of it, whether it be an Object of the Sense and Imagination, or of the pure Intellect and Reason; and that Sound or Sign so established, becomes a Kind of Vehicle to the Idea or Conception, whether Simple, Compound or Complex. Thus we give the Names *White*, *Black*, *Red*, &c. to the Colours so called, *Hard*, *Soft*, *Hot*, *Cold*, &c. to the tangible Qualities so called; and *Consciousness*, *Perception*, *Self-exertion*, &c. to the simple Conceptions so called.---Thus to instance in the Compounds; we give the Name *Gold* to a certain yellow Metal that is the heaviest and most ductile of all others, and the Name *Cherry* to the Fruit of such a Tree, and of such a particular Figure, Consistence and Taste; and so the Name *Justice*, to an Action of an intelligent Agent, designing to render to every one what he apprehends to be his Due, &c. This is called *Denomination*, or giving Names to Things: And the great Rule to be observed in this Affair, is, That we constantly annex such an Idea or Conception, or such a precise Collection or Combination of either sensible Ideas or intellectual Notions, to such a Name or Word, and always use it in the same Sense. And the true Notion of a *Definition*, whether in Things sensible or intellectual, consists in explaining what are the precise Ideas or Conceptions, which are combined and annexed to such a Name. Thus the Word *Gold* means a yellow fusible Body, of the greatest Weight and Ductility of any other, and soluble in *Aqua Regia*. So the Word *Spirit*, means a conscious, intelligent, active, self-exerting Being. Thus we define compound Ideas, or complex Conceptions; but as for those that are simple, they

they cannot be defined otherwise than by some synonymous Term, because they can be known only by Experience.

§ 26. ANY one intire Being that cannot be divided into more of the same Kind, we call an *Individual*, whether it be a *Body*, or a *Spirit*, and in order the better to think and speak of it, we give it a proper Name, as, to this *Man* the Name of *John*, to that, *Peter*; to this *Horse*, the Name *Bucephalus*, to that *Dog*, the Name *Argus*, &c. And if there be no Occasion for a proper Name, we say *this Tree*, *that Stone*, *that Piece of Gold*, &c. And observing that there are a great Number of *Individuals* that agree in certain essential Properties that discriminate them from all other Things, we call all the Beings of that Sort, a *Species*, and agree upon a common Name that shall indifferently stand for every Individual of that Sort: This is what is meant by *Abstraction*. Thus observing all the Individuals of *Men* to agree in a certain Figure, Shape and Structure, and in certain Powers of Reason, Speech and Activity, we call the whole Species by the general Name, *Man*, in which we do, in effect, substitute some individual Idea to represent the whole Species, and annex to it a general Name common to all the Individuals. And comparing this Sett of Beings, which we call *Mankind*, with another Sett which we call *Beasts*, we find there are some Properties in which they all agree, as Life, Sense and spontaneous Motion, &c. to these we give a more general Name or *Genus*, that shall stand for them all, as the Word *Animal*. And ascending higher, we observe that each Tribe of *Animals* agree

agree with another Sett of Beings called *Plants*, in vegetable Life, and so constitute a yet more general Name to stand for them all, as the Word *Animate*. And finding all these agree still with a vastly greater Number of other Things, *Elements, Stones, Metals, &c.* in the three Dimensions, Length, Breadth and Thickness, we agree on the yet more general Name *Body* to comprehend them all. And lastly, *Spirits* are yet another Sett of Beings, intirely and *toto Cælo* different from *Bodies* of any Sort, whose Essence consists in conscious Perception and Activity, and have nothing common with them but bare Existence; so that we comprehend them all, both *Bodies* and *Spirits*, both Things perceiving, and Things perceived, Things active, and Things passive, under the most general Name *Being*, or *Thing*; *i. e.* what is, or exists. This is the highest *Genus* of all, which, with the subordinate *Genera* or *Kinds*, have been considered as another Kind of *Whole*, called *Totum Genericum* (to distinguish it from the other *Whole*, explained above, § 19. which is properly so called, but for Distinction-sake is also termed *Totum Integrale*) and its Parts are called *Species* (the Parts of the other being called its Members.)----And the *Division* of the *Genus* into its *Species* may more fitly be called *Distribution*, and that of the *Integrum* into its *Members*, *Partition*. Thus in the Instance before us, we distribute *Beings* into *Bodies* and *Spirits*; *Bodies* into *Inanimate* and *Animate*; *Animate* into *Plants* and *Animals*; and *Animals* into *Men* and *Beasts*. And lastly, these lowest *Species* can be distributed only into the several *Individuals*: But the *Individuals*, tho' they cannot be distributed into *Sorts*, they may be distinguished by their

Causes

Causes, Effects, Subjects or Adjuncts, &c. as, by their *Families, Places, or Countries*, by their *Colours, Sets or Occupations*, and other accidental Circumstances.

§ 27. *Particu-
larly of Bo-
dies and
Spirits.* IT is of great Importance, in order to think clearly and justly, to take Care that we have as exact a Notion as possible of all those Properties in every Kind of Being, that do essentially distinguish one from another, that we may make our *Definitions* and *Divisions* just, and avoid as far as possible, that Perplexity of Thought and Expression which ariseth from confounding one Thing with another. But this is more especially necessary in that first great Division of *Beings* into *Bodies* and *Spirits*; because we take our first Rise to Knowledge from sensible Things or Bodies, and by that Means are so prepossessed with a Notion of their Reality and Importance, that it is with much Difficulty that we rise to the Notion of Spirits and what relates to them; or, when we do, to have any strong Apprehension of their Reality and Importance, or to conceive of them but under corporeal Images. We should therefore labour much in the Business of Reflexion, and Abstraction from sensible to intellectual Things, and disengage ourselves from Sense and Imagination as much as possible; and consider, that tho' our Notion of Spirits is intirely of a different Nature and Original, from that of Bodies, it is neither less real and substantial, nor indeed less clear and certain. These we have from Sense and Imagination, and those from Consciousness and Reasoning; but as these are Faculties of as much Reality and Certainty, as those (nay more) we are not less cer-
tain

tain of the Existence of Spirits than of Bodies, nor have we a less clear Notion of the one than the other. I am as intuitively certain of my own Existence by Consciousness, as of the Existence of Bodies by Sense, and am as demonstratively sure of the Existence of other Spirits, and especially of the eternal Parent Mind, as I am of any Thing imaginable, whatsoever: Nay (as I said) upon due Consideration, it will appear that the Evidence and Reality here hath much the Advantage. And I do as clearly and perfectly know what I mean, when I say *I* or *myself*, as when I say *my Body*; and have as clear a Notion of the Meaning or Conceptions annexed to the Words, *Sense, Imagination, Consciousness, Understanding, Reason, Pleasure, Aversion, Activity, Self-exertion, &c.* as of the Meaning or Ideas annexed to the Words, *Extension, Figure, Solidity, Motion, Colour, Sound, Heat, Cold, Sweet, Bitter, &c.* I as perfectly know the one as the other. So that I must consider *Spirits*, as being as much real and intelligible Beings as *Bodies*, tho' of entirely a different Kind; and indeed as much more real, as they are a more perfect Kind of Beings; as Perception and Action are Things of greater Reality and Perfection, than being perceived and acted; Activity than Passivity: And they must be of as much more Importance, as one's *Self* and the Enjoyment of one's Self is of more Importance to us, than any outward sensible Objects.

§ 28. INDEED there is a Difficulty Of Signs, in being duly disengaged from Things *sensible*, in order the better to conceive *Metaphor* of Things *intelligible, spiritual and* & Analogy. *divine*, and we are obliged to make use of those

those as a Means and Step to these, using sensible *Signs*, *Metaphors* and *Analogies*, to represent and shadow forth those more noble, abstract Objects of Intellect, Reason and Faith : For (to use the Words of the great Author of the *Minute Philosopher*, Dial. VII. § 16.) “ As the Mind “ is better acquainted with some Sort of Objects “ which are earlier suggested to it, strike it more “ sensibly, or are more easily comprehended “ than others, it is naturally led to substitute these “ Objects for such as are more subtil, fleeting “ or difficult to conceive. Nothing, I say, is “ more natural than to make the Things we “ know, a Step to those we do not know ; and “ to represent and explain Things less familiar, by “ others that are more so. Now it is certain “ we imagine before we reflect, and we perceive “ by Sense before we imagine, and of all our “ Senses, the Sight is the most clear, distinct, “ various, agreeable and comprehensive. Hence “ it is natural to assist the Intellect by Imagina- “ tion, the Imagination by Sense, and the other “ Senses by Sight. Hence Figures, Metaphors “ and Types. We illustrate spiritual Things by “ corporeal ; we substitute Sounds for Thoughts, “ and written Letters for Sounds ; Emblems, “ Symbols and Hieroglyphics, for Things too “ obscure to strike, and too various or too fleet- “ ing to be retained : We substitute Things ima- “ ginable for Things intelligible ; sensible Things “ for imaginable ; smaller Things for those too “ great to comprehend easily, and greater Things “ for such as are too small to be discerned di- “ stinctly ; present Things for absent ; perma- “ nent for perishing ; and visible for invisible. “ Hence the Use of Diagrams : Hence Right
Lines

“ Lines are substituted for Time, Velocity and
 “ other Things of very different Natures. Hence
 “ we speak of Spirits in a figurative Stile, ex-
 “ pressing the Operations of the Mind by Allu-
 “ sions and Terms borrowed from sensible
 “ Things, such as, *apprehend, conceive, reflect,*
 “ *discourse,* and the like. And hence those Al-
 “ legories which illustrate Things intellectual by
 “ Visions exhibited to the Fancy.”---Hence also
 it is that we conceive and speak of God Almighty
 by *Analogy* from the greatest Perfections in
 ourselves, such as *Knowledge, Wisdom, Power,*
Justice, Goodness, &c. which we substitute to re-
 present his infinite Perfections, removing all Li-
 mitation and Imperfection.---And hence it is that
 in the Revelation which God hath made of him-
 self, and his Dispensations towards Mankind, he
 cloaths himself with human Parts and Passions, in
 order to render himself in some Measure intelli-
 gible to us, and moreover, teacheth us, what (to
 all practical Purposes, which are chiefly aimed at)
 it concerneth us to know of him and his Deal-
 ings with us, by Things and Relations familiar
 among our selves, such as, the Sun, Light and
 Life, *Father, Son and Spirit, Mediator, Redeemer,*
Priest, Propitiation, King, Kingdom, &c. All which
 gracious Accommodations to our low Capacities,
 we must always so understand and explain as to
 imply nothing contradictory or unworthy of his
 infinite Excellency, implied in either his natural
 or moral Perfections.---Thus much of the Mind’s
simple Apprehension of its Objects, and their Rela-
 tions, arising from our comparing them one with
 another, and the Manner of our conceiving and
 expressing them.

C H A P. III.

Of the Mind *judging, affirming, denying, assenting, &c.*

§ I. **I** PROCEED now in the *second* Place to the Consideration of that Act of the Mind, which is called Judgment, *i. e.* which affirms or denies one Thing of another, and judges of True and False.---Accordingly I observe further: That no sooner hath the Mind compared its Ideas or Conceptions one with another, but, perceiving, or apprehending that it perceives their Connections and Repugnances, or the Agreement or Disagreement between them, it passeth some Judgment affirming or denying the one of the other, according as it apprehends the one is or is not included or implied in the other or connected with it. Thus observing the Ideas we call *Roundness* or *Brightness* agree with, or are included in the Idea to which we give the Name *Sun*, we affirm the *Sun* is *Round* or *Bright*.---And finding the Idea we call a *Square* is not comprehended in that of the *Sun*, we deny that *the Sun* is *Square*.---So with Regard to intellectual Notions; we affirm *Virtue* is *preferable to Gold*, and deny that *Riches* are of *so much Worth as Learning*; where *Excellency* beyond that of *Gold* is included in the Notion of *Virtue*, and an *Excellency* equal to that of *Learning* is not included in that of *Riches*.---These *Judgments* of the Mind expressed in Words, we call *Propositions*: And the Idea or Conception of which we affirm or deny

ny any Thing, is called the *Subject* of the Proposition ; and that which is affirmed or denied of, it is called the *Attribute* or *Predicate*, and what joins them is the Verb ; and what separates them is the negative Particle ; as, *the Sun is the Center*, or, is not *the Center of the World*.

§ 2. IN all Propositions the Subject is either a *General* or an *Individual* Idea or Conception.---If the Subject be a *general* Term, then it is either a *universal* or *particular* Proposition.---It is a *universal Proposition* when the Attribute or Predicate is understood to be affirmed or denied of all the Individuals contained under the Subject ; as, *Man is a rational Creature*, *Man is not immortal* ; and is generally expressed by some Term of Universality, *all* or *none*.---*All* is a *universal Affirmative*, as, *all Men are mortal* ; and it is denied by denying the Term of Universality ; as, *not all Men are mortal* ; or by a particular Negative, as, *some Men are not mortal*.---*None* is a *universal Negative*, as, *no Vice is to be indulged* ; which is denied by a particular Affirmative, as, *some Vice is to be indulged*.---On the other Hand, a Proposition is *particular*, when the Predicate is understood to be affirmed or denied of only some of the Individuals contained under the Subject ; as, *some Men are wise*, *some Men are not rich* : And a *particular Affirmative* is denied by a *universal Negative* ; as, *no Men are wise* ; and a *particular Negative* is denied by a *universal Affirmative* ; as, *all Men are rich*.---But if the Subject be an *Individual*, the Proposition is called *singular*, as *John is wise*, or *is not rich*, which are denied, the One, by saying, *he is not wise* ; the other by affirming *he is rich*.

§ 3. ANOTHER Division of Propositions is into such as are *simple* and such as are *compound*.---If a Proposition expresseth but one Judgment of the Mind, and cannot be properly resolved into more Propositions, or the full Sense of it may be expressed in one Proposition in which there is but one Attribute predicated on but one Subject, it is called a *simple Proposition*; as, *God is good*: And these are either *absolute*, when the Predicate is expressive of something essential to the Subject, or directly predicated of it, and no Condition is either expressed or understood, as, *The Sun is bright*; or *conditional*, when there is some Condition annexed to the Subject, upon the Supposition of which, the Predicate is affirmed or denied of it; as, *If God be good, he cannot delight in the Misery of his Creatures*. These conditional Propositions have, by some, been reckoned among the Compounds; but ought not, by the Definition above given, tho' they have that Appearance; they being reducible to one Proposition, as in this Example; it is only as much as to say, *God being good cannot delight in Misery*.---On the contrary, a *compound Proposition* is expressive of several Judgments of the Mind, and may be resolved into two or more Propositions, there being two or more Subjects, or two or more Predicates, connected by Conjunctions; as, *The Sun is bright and round*; *Both Wisdom and Riches are desirable*.---And these *compound Propositions* are either *Copulatives* or *Disjunctives*, according as the Parts are connected by *copulative* or *disjunctive* Conjunctions; as, *Both Peter and Paul were Apostles and Martyrs*.---*The World exists either of itself, or from a most wise and powerful Cause*.

§ 4. BUT the most important Distinction of Propositions is, into such as are *True* or *False*.---If we join or separate, *i. e.* affirm or deny Things as being what they really are, the Proposition is *True*; as, *Gold is heavier than Silver*, or *Silver is not so ductile as Gold*.---But if we affirm or deny Things otherwise than they really are, the Proposition is *False*; as, *Money is better than Virtue*, or *Learning is not so good as Riches*.---And here it may be remarked, that the proper original Notion of *Truth* (as was above observed, Chap. II. § 15.) is, that it consists in the *Agreement of any Thing with its Standard*.---G O D's infinite Intellect, comprehending all that is, is the original Standard. He himself is said to be infinite Truth, or the Truth itself, as being infinitely intelligible and perfectly known to his own infinite Intellect, and conformable to it in all that he is and does; and all Things that exist, are what they are originally in his eternal archetypal Idea, or as they are known to him, whether they be Things necessary or contingent.---And the Truth of Things created consists in their Conformity to their Archetype, as they actually exist in Nature and Fact, partaking of so much Truth and Reality as the great Author of them thought fit to assign them. This is, what is called, *Metaphysical Truth*, as above explained.---And now, this *Existence of Things* as they really are, whether in the eternal Mind, if they are *Things necessary*, or in the Nature and Fact, if they are *Things contingent*, must be the Standard to our Minds, and our *Knowledge* or *Judgment* of them is then *Truth*, when we conceive and affirm of them as being what they really are.---This is called *Logical* or *Mental Truth*.

--And, lastly, our Thoughts and Judgments of Things must be the Standard to our Words and Expressions concerning them; which are then *Truth*, when they agree with the real Sense and Apprehension of our Minds.---This is called *Verbal Truth*; and when we design nothing but to speak as we think, it is called *Moral Truth*.---Since therefore Truth is inflexible, and Things are what they are whatever we think of them, and no Imagination or Opinion of ours can, in the least, alter them; it concerns us above all Things to think and speak of them, as well as to affect and act with regard to them, exactly as being what they really are.

§ 5. As all Things are in their own Nature either *necessary* or *contingent* (as was shewn above, Chap. II. § 11.) so are the Propositions expressive of them.---Here therefore it is needful to explain this Distinction of Propositions.---Accordingly, those *Propositions* we call *necessary*, which assert Things or Relations which are in their own Nature necessary, immutable and eternal, and which (as was above explained) being founded in the infinite Perfection of the divine Nature, are independent on the divine Will, and therefore cannot be altered by the Power of God himself, because it would involve some Absurdity or Contradiction; as, *Some Being must have always existed*;---*no Being can begin to be without a Cause*;---*Triangles of the same Base and Height are equal*;---*Benefits deserve Gratitude*, &c.---And those necessary Propositions, whose Evidence is intuitive, are called *Axioms* or *Maxims*. These Truths, with all their necessary Consequences, are, as it were, so many Rays of that divine intellectual

intellectual Light above asserted (Chap. I. § 13. 4. and Chap. II. § 3.) which incessantly flow from the great Fountain of Light, and shine alike into all created Minds.---Of this Kind are a Multitude of *metaphysical, mathematical* and *moral* Truths, which, it is evident, must be of a divine Original, since, like the Deity, they are every where present to all Minds, immutable and eternal, and cannot derive from any created Light, or the actual Existence of the Creatures, which is evidently precarious and contingent, tho' they are subservient to lead us up to those Truths that are necessary and eternal.---On the other Hand, those *Propositions* are *contingent*, which assert Things and Relations that are contingent, as depending on the Wills and Powers of free Agents, and consequently might not have been had they so pleased, and the non-existence of them implies no Absurdity, as, *The Sun shines ;---John runs.*---And of this Kind are all *physical* Truths which relate to created Natures, and which depend on the free arbitrary Will of the Deity, and Matters of meer Institution ; and all *political* and *historical* Truths, which depend on the free Exertion of human Wills.

§ 6. Now the Truth or Falshood of some Propositions is *self evident*, which we are said to know by *Intuition*; either by *Sense*, as when I *actually perceive Light, Colours, &c.* or by *Consciousness* and pure Intellect; as, when I say, *I know that I am*, and that *nothing can produce itself*, and that *the Whole is equal to all its Parts, &c.*---The Reason of this intuitive Evidence is, that the Attribute appears at first Sight to be included in the Subject, or con-

Of Propositions self evident and demonstrable.

nected with it.---But if the Connexion between the Subject and Attribute doth not appear at first Sight, the Terms being duly explained, we must make use of a third Idea or Notion called a *Reason* or *Argument*, which may serve as a common Measure or Standard whereby to judge of the Connexion between them; which, if it evidently appears to agree with each of the Terms of the Proposition, it demonstrates their Agreement between themselves, and if with but one of them, it demonstrates their Disagreement; as, since I know *I began to be, and nothing can begin to be without a Cause*, this demonstratively proves that *I must have had a Cause of my Existence*.---And as *Knowledge* implies a clear Perception of the Agreement or Disagreement between the Subject and Predicate, we are said in both these Cases to have *Knowledge*, *Certainty* and *Evidence*: In the former, to have *intuitive Certainty*, or *Knowledge by Intuition*; and in the latter to have *demonstrative Certainty*, or *Knowledge by Demonstration*; and the Certainty of *Demonstration* is always ultimately resolved into the Certainty of *Intuition*.---And in all Cases, the *Criterion* or Test of Evidence and Certainty, is, that it is not in our Power to with-hold our Assent or Acquiescence.---This is called *Science*, which Term is however, by some, restrained to those Truths which are necessary and immutable.

§ 7. On the other Hand, we find it, many Times, in our Power; and even that, in some Cases, we are obliged to with-hold our Assent for want of perfect Evidence, or a high Probability, there being some good Reasons to *doubt*.---Now if the Reasons against the Truth

Of Propo-
sitions
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of any Proposition rather preponderate when duly compared with the Reasons for it, it is called *doubtful*.---On the contrary, if the Reasons for it manifestly appear to prevail over those against it, it is said to be *probable*: Thus we say, it is *doubtful*, *whether the Comets are inhabited*, because they seem to be in an irregular chaotic State: But it is *probable* that *the Planets are inhabited*, because they appear to be vast Globes in a settled regular Condition, analogous to our Earth, and no other good End can be assigned them. Yet it is only *probable*, because we do not know enough of them to be perfectly sure that no other good End can be answered by them, and it is possible to be otherwise.---And of these Doubts and Probabilities there are endlessly various Degrees, according to the various Numbers and Weight of the Reasons for or against them; and they also variously appear more or less probable or doubtful to different Persons, according as they have more or less Capacity or Opportunity to examine them, and according as they give their Attention more or less to the Consideration of them. And when any Proposition is supported with all the Reasons it is, in the Nature of it, capable of, and there remains no sufficient Reason to doubt of the Truth of it, we are then said to have a *moral Certainty*, and our Assent to it is called a *Persuasion*, which implies a settled Acquiescence of the Mind in the Truth of it.

§ 8. If the Reasons for the Probability or moral Certainty of any Proposition are taken from the Nature of the Things considered in themselves, our Assent to it is called *Opinion*; as when I say, *I am of Opinion that the Pla-*

Of Opinion and Faith, and Rules of Assent.

nets

nets are inhabited, from the Reasons that are taken from the Nature of them, so far as we can come to the Knowledge of it ; which Term also is, by some, used to signify our Assent to all contingent Propositions, however so certain.---But if the Reasons of our Assent are taken only or chiefly from the Testimony of others (as suppose we were told by credible Persons that came from the Planets, that they are inhabited) it is called *Faith*, which will be stronger or weaker according to the Credibility of the Thing in itself, and the Number and Credibility of the Persons attesting it ;---who, if they be Men, one or more, it is called *Human Faith* ; such as that whereby I believe there is such a Place as *Constantinople*, and that there were such Men as *Alexander* and *Julius Cæsar*, &c. And when any Fact of our Times is asserted by the concurrent Testimony of all Men, or any ancient Fact is attested by the universal Suffrage of all Antiquity, uninterruptedly handed down to us from Age to Age, we have the highest *moral Certainty*, which scarce leaves Room for possible Doubt.---But if any Proposition be attested by God himself, our Assent, or Acquiescence in the Truth of it, is called *divine Faith*, such as that whereby I believe there will be a *Resurrection*, and a *future Judgment*, &c.---And this Faith must intirely exclude all Doubt, if we are morally sure that the Proposition comes from God, and that we rightly understand it, because we are demonstratively certain, that he can neither deceive nor be deceived, so that *Faith* is at the Bottom grounded upon *Reason*.---And in all Cases, if the Subject be not capable of clear Evidence, we must be content with such Proof as the Nature of it will admit of ; having also a due

Regard

Regard to the Importance of it; and always be determined by the greatest Probability; and if that cannot be had, and we are obliged to act, we must be determined by the greatest Safety and Advantage.

C H A P. IV.

Of the Mind *reasoning and methodizing its Thoughts*.---

§ 1. **N**OW, *Thirdly*, that Act of the Mind which seeks Reasons or Arguments to prove the Truth or Falshood of any Proposition, and makes use of them to that Purpose is called Reason.---In *Of Reason ingeneral.* order to the right Exercise of which, it is necessary,---*First*, That we carefully consider the Words of the *Proposition* to be proved or inquired into, which is now called the *Question*, and all the Words and Terms we make use of in our Argumentations upon it; and mark well what Ideas or Conceptions we annex to them, and always use the same Word in the same Sense, that we may industriously avoid all Ambiguity.---And, *Secondly*, That we consider exactly the Ideas or Notions themselves signified by them, as much as possible, divested of the Words, and recount and consider the Parts and Properties whereof they consist, that we may see how far our intuitive Knowledge goes, *i. e.* what Attributes do, at first Sight, appear to be included in the Subject, or related to it, and what kind of Relation they bear; that, by this Means, carefully sifting and canvassing the Matter, and separating

rating what is clear from what is doubtful, we may first be sure where the Doubt lies, and wherein the Merits of the Cause do really consist.

§ 2. THESE Things being first duly observed, the right Exercise of Reason properly consists,---*First*, In taking a careful Survey of all the Relations which the Subject or Predicate of the Question, or disputed Proposition, bear to any other Ideas or Notions, and thereby searching out and discovering some third Idea or Conception related to one or other, or both of them, which is called the Reason or Argument, and, as I said, may be considered as a common Measure by which to judge of the Relation between them; the Foundation of which is that grand Maxim above mentioned (Chap. II. § 22.) That *those Things which agree or differ in a Third, must agree or differ between themselves*; this is called *Sagacity*.---To which Purpose it is necessary that we endeavour to consider the Whole of Things, and as far as we can, make ourselves Masters of our Subject; and in many Cases it may be of good Use to have Recourse to the several Topicks above explained in the second Chapter, Causes, Effects, &c.---And as all our Reasoning takes its Rise from self-evident Propositions, we must see to it, that the Connexion between them and those we would prove, be made as clear and evident as possible before we proceed to a Conclusion. And, *Secondly*, When we have found an Argument, and duly considered its Relation to the Terms of the Question, the Act of Reason consists in inferring, from the Agreement or Disagreement of the Subject and Attribute of the Question with this intermediate Idea or Conception, their Agreement or

Repug-

Repugnancy between themselves: This is called *Illation*.---Thus, suppose the Question were, *Whether Virtue be more valuable than Riches?*---I first consider the Nature of *Virtue* and *Riches* in all their Properties and Relations; I compare them with each other, and particularly with regard to our *Happiness*, which alone can render any Thing more or less valuable to us; and then, from that general self-evident Proposition, That, *what most contributes to our Happiness is most valuable*, I infer, That, *since Virtue conduceth vastly more to our Happiness than Riches*, it must upon that Account, *be vastly more valuable*.

§ 3. THE Method of Reasoning in the Schools is called *Syllogism*, which consists in comparing the intermediate Idea or Argument, *First*, With the *Predicate* of the Question, which is called the *Major Term*, as being generally the most extensive; for which Reason the first Proposition is called the *Major*; *Secondly*, With the *Subject* of it, which is called the *Minor Term*, and therefore this second Proposition is called the *Minor*, and these two are called the *Premises*: And then, *Thirdly*, In making the Conclusion according as it is found to agree or disagree with both, or either of them. If it is found to agree with both, it is affirmative; if with but one, it is negative.---As, suppose the Question were, *Whether Justice ought always to be practised?*---The Argument shall be the *Advantageousness* of it.---Then the *Major* Proposition will be, *What is advantageous in the whole is always to be practised*: The *Minor*, That *Justice is ever advantageous in the whole*:---Then the Conclusion will be, That *Justice is always to be practised*.---Or, *what is mischievous to Society ought not to be practised*; *Lying is mischievous to Society*;

ciety ;---therefore *Lying ought not to be practised.*
 ---The Ground of which Method of Reasoning is this Maxim: That *whatever can truly be universally affirmed or denied of any Subject, may truly be affirmed or denied of all or any of the Particulars or Individuals comprehended under that Subject.*---And if either of the Premises be yet doubtful, being denied, it must be proved after the same Manner as before, till we arrive at two Premises, neither of which can reasonably admit of any Doubt.

§ 4. SYLLOGISMS of this Kind are called the
Of the Categorick Forms, as being expressed
three Fi- absolutely, and always consist of only
gures of simple Propositions.---In which the
Categorick most usual and useful are those, where-
Syllogisms. in the intermediate Idea or Argument
 precedes, as being the Subject in the
 Major Proposition, which is always universal and
 follows, being the Predicate in the Minor, which
 is always affirmative, and this is called the *first*
Figure: As, *An infinitely wise and good Being*
cannot delight in the Misery of his Creatures:---
God is an infinitely wise and good Being ;---there-
fore, God cannot delight in the Misery of his Crea-
tures. But in some Cases it may be most conven-
 ient to make the middle Term the Predicate of
 both the Premises, one of which is always nega-
 tive, and the Major universal ; this is called the
second Figure, as *All Virtue is amiable ; Avarice is*
not amiable ; therefore, Avarice is not a Virtue.
 And lastly, sometimes it may be most conven-
 ient to make the middle Term the Subject of both
 the Premises ; which is called the *third Figure* ;
 in which the Minor must be affirmative, and the
 Conclusion is always particular ; as, *Solomon did*
not

not always act wisely: But Solomon was a wise Man; therefore, some wise Man doth not always act wisely, or, which is the same, All wise Men do not always act wisely. Much is here said by Logicians of the *Modes* of Syllogisms under each of these Figures, which is rather Matter of Curiosity than Use; but if any one desires to gratify his Curiosity, he may see a most complete and accurate Account of them in the *Port-Royal Art of Thinking*.

§ 5. BUT the same Arguments may be disposed more familiarly in what is called the *Hypothetick Form*, the Major of which is a conditional Proposition, as in the former Example: *If virtue is, in the whole, more conducive to our Happiness than Riches, it is more valuable: But it is in the whole more conducive to our Happiness: Therefore it is more valuable.* So in a later Instance: *If Lying be mischievous to Society, it ought not to be practised: But it is mischievous, &c. therefore ought not to be practised.* Here the major Proposition consists of two Parts, which are called the Antecedent and the Consequent, and the Argument proceeds from the affirming or Position of the Antecedent to the Position of the Consequent. But there is another Form of it which proceeds from taking away of the Consequent to taking away of the Antecedent, as, *If I had said such a Thing, I should have thought of it; But I never thought of it, therefore I never said it.*

§ 6. THERE is likewise another Form of Syllogism which is called the *Disjunctive Form*, in which the Parts must be Opposites, so that the Position of the first must infer the taking away of

*Of the
Hypothetick Syllogism.*

*Of the
Disjunctive Syllogism.*

the

the other, or of all the rest, if there be more than two; or the taking away of the latter, or all the rest, if more than two, must infer the Position of the former; as, *Every Man serves either God or Mammon: Peter serves God, therefore he cannot serve Mammon: or, Judas serves Mammon, therefore cannot be a Servant of God.* And to give an Instance where there are more than two, *Every Action is either good, bad or indifferent; but to relieve a poor Man is a good Action; therefore it is neither bad nor indifferent; or, it is neither bad nor indifferent; therefore it is a good Action.*

§ 7. These are the chief Forms of Reasoning to which all others, that are of any Of irregular Consequence, may be reduced. It may lar Syllogisms. not however be amiss to say something of those which are called *irregular Syllogisms*. Of which, some are *redundant*, as consisting of more than three Propositions, of which Number only regular Syllogisms consist: In which Case, a Reason is added to support either the Major or Minor, or both, before we proceed to the Conclusion. Others are *deficient*, as when the *Major* is left out or suppressed in the Mind, being understood, tho' not expressed; as, *Virtue conduces more to our Happiness than Riches, therefore it is more excellent;* such are called *Enthymems*. But the most noted of these irregular Syllogisms are the *Dilemma* and the *Sorites*. In a *Dilemma*, the major Proposition is a Conditional, whose Consequent contains all the several Suppositions upon which the Antecedent can take Place, which being removed in the Minor, it is apparent the Antecedent must also be taken away; as, *If God did not create the World, it must either have been self-*

self-existent, or have derived from meer Chance ; but it could neither be self-existent nor derive from Chance ; therefore it must have been created by God. *Sorites* is a Method of arguing in a Series of Propositions, so connected together, that the Predicate of the first becomes the Subject of the second, and so on, till we come to a Conclusion, in which the Predicate of the last Proposition appears from those intermediate Propositions to be connected with the Subject of the first. For an Example of the *Sorites*, we may set down the following Way of Reasoning, to prove the natural Immortality of the Soul.

1. The Soul is a conscious, intelligent, active, self-exerting Being.

2. A conscious, intelligent, active, self-exerting Being, as such, is intirely of an opposite and different Nature and Kind from that of Bodies, and therefore can have nothing common with them but bare Existence.

3. A Being that, as such, is intirely of a different Nature from Bodies, and hath nothing besides Existence common with them, can have no corporeal Properties and Affections, such as solid Extension, Continuity of Parts, and Divisibility or Discerpibility.

4. A Being that, having no corporeal Properties, and so does not consist of solid extended Parts, divisible or discerpible, cannot be naturally liable to a Dissolution.

5. What is not, in the Nature of it, liable to a Dissolution, must be naturally immortal. *Ergo,*

6. The Soul is naturally immortal. And here these intermediate Propositions may be reduced to so many categorick Syllogisms, beginning with the last, and ending with the first.

§ 8. *Of Sophisms.* THOUGH the Rules given above, if duly attended to, would effectually prevent all sophistical Reasoning; yet it may not be amiss to add a few Words concerning what are called *Sophisms* or false Reasonings; among which, the chief are, 1. That which is called *Ignoratio Elenchi*, which is, when the Dispute proceeds upon a Mistake, occasioned by not attending to the true Meaning or State of the Question. 2. *Petitio principii*, which is, when in pretending to argue, the Thing is taken for granted which was to be proved; this we call Begging the Question. 3. *Fallacia quatuor terminorum*, which is, when the intermediate Term bears a different Sense in the Minor, from the Sense in which it was used in the Major. 4. *Non Causa pro Causa*, which is, when that is, by Mistake, taken for a Cause, which was not the Cause; as, when a Person receives his Health consequent to the using such a Medicine, and ascribes it to that, when perhaps it might really be owing to a Medicine which he had used before. And 5thly, the last I shall mention, is that which ariseth from what is called the *Association of Ideas*, where because such Ideas are connected meerly by Custom, we are apt to conceit they are connected in Nature, as Terrors with Darkness. On which Account it is of great Importance in Education, to take Care that no Ideas become associated by Habit or Custom but those that are connected in Nature; and on the other Hand, that those Ideas that are really connected in Nature be associated by Habit or Custom, that a Sense of their Connection may operate with the greater Force in the Conduct of Life. And thus much for *Syllogism*.

§ 9. THE

§ 9. THE last Thing in Logick, is that Course of Reasoning which is called *Of Method*, which is only a regular Proceeding in connecting a large Series of Reasonings or Instructions on any Subject, and therefore truly belongs to this Part of Logick which treats of Reasoning. For in delineating a whole Science, or treating on any large Subject, it is necessary to pursue it thro' a long Chain of Reasoning, or a whole Series of Propositions mutually related; in which it is of great Importance, both for the clearer understanding it, and the better remembering it, that we carefully observe the Order that Nature itself points out to us; so as to begin with what is plain and simple, and thence to proceed gradually to what is more compounded and obscure; so ordering and ranging Things through the whole Process, that what goes before may continually reflect Light upon what is to follow, and pave the Way to it; and taking the utmost Care to preserve Evidence, or at least the highest possible Degree of Probability in every Step, till we arrive at the highest Truth and Good, or the Conclusion we aim at.---In order to which, the best Thing we can do, is to observe diligently the Manner in which the best Writers proceed, in treating on any Subject they propose to handle, and particularly, the Mathematicians, and Moralists.---Now, I say, such a Series of Reasonings we call *Method*; which, if it begin with Effects, and ariseth to the Discovery of Causes, or with particular Facts, Parts or Properties, and ariseth gradually to the Whole, and to general Principles, and Conclusions, it is called the *Analytical Method*.---But if it begin with Causes already discovered, and descend to

Effects, or with general Principles, and descend, by the Application of them, to the Illustration or Proof of Particulars or Facts, it is called the *Synthetical Method*.---The first is used in searching and discovering Truth; the second chiefly in teaching it in the most compendious Manner, when it is discovered.

§ 10. BUT in order to succeed well in the right Use of our Reason, be the Form or Method what it will, whether in *Of the dis- interested Love of Truth.* Thinking or Reasoning by ourselves, or in a joint Searching after Truth, in our Conversation with others, which should be our only View in what is called Disputation, it is of the greatest Importance that we observe some such Rules as these; 1. That we habitually consider the Knowledge of *Truth*, as being the highest Perfection and Happiness of our Minds, which therefore should be our grand Pursuit, separate from every other Consideration. 2. That accordingly we possess ourselves of an ardent and disinterested Love of Truth, for its own intrinsic Excellency; and of the utmost Aversion to all Falshood and Deceit, or being any ways misled or imposed upon by false Colours, and delusive Appearances. 3. That in order to this, we honestly endeavour as much as possible to divest ourselves of all sinister Views and Prejudices, in favour of any vulgar Opinions, pre-conceived Schemes, or worldly Interests, and guard ourselves against every untoward Appetite or Passion, that may darken or byass our Minds, and so keep them as calm as possible, and open and ready to the Impressions of the naked Truth. 4. In order the better to come at Truth, we must endeavour to consider, with the utmost Attention,

Attention, the Things themselves, with all their various Relations and Connections, divested of the Delusions and Ambiguities of Words, which are many times apt to mislead us. 5. And lastly, we must enlarge our Views as much as possible, so as to take the Whole of Things into our Consideration, without which we cannot make any tolerable Judgment of what relates to Particulars. If we would faithfully observe these and the like Rules for the Conduct of our Understandings, and at the same time, be, above all Things, concerned to do our Duty, and to know the Truth, with this honest View, to be governed by it in Heart and Life, with all Humility, and *without Partiality or Hypocrisy*, we should not be in Danger of being misled into any great or dangerous Mistakes, but should attain to know the Truth, *and the Truth would make us free.*---And thus much for the several Objects and Operations of the Understanding, which are the Subject of *Logicks*.

C H A P. V.

Of the Mind *affecting, willing and acting.*

§ 1. **H**A V I N G thus given some Account of the Subject of *Logicks*, which relate to the Conduct of the Intellect, in its various Exertions, I now go on to give a short Sketch of the Subject of *Ethics*, which relate to the Conduct of our Affections and Behaviour; of which no more is here intended, than what is just necessary, in order to the Business of the next Chapter.---Here there-

fore, according to what was observed above (Chap. I. § 12.) we are to treat, 1. Of our *affecting* or *disaffecting* Things, according as they appear good or bad. 2. Of our *choosing* or *refusing*, willing, or nilling them, according as we affect or disaffect them. And, 3. Of our freely *acting*, or *forbearing* to act, according to the Judgment and Choice we have made. *First* then, we are to consider the *Affections* or *Passions*, of which we are conscious, and which next occur to be observed in the Frame of our rational Nature, the Doctrine or Explication of which is called *Pathology*; for no sooner doth any Object come under the Mind's Consideration, but it appears agreeable or disagreeable, according as it is, by the established Law of our Nature, attended with Pleasure or Pain, or, at least, with some Degree of Satisfaction or Uneasiness, or the Apprehension of it.---Now, by the *Passions*, we mean in general, such Affections or Disaffections, Inclinations or Aversions, as we experience in ourselves, upon feeling or expecting that Pleasure or Uneasiness with which any Object is attended.---And such is the Law of Union between our Souls and Bodies, that upon our being affected or disaffected towards any Object, we are sensible of certain Commotions and Perturbations in our Blood and Spirits, corresponding and in Proportion to those pleasing or displeasing Apprehensions.

§ 2. Now the leading Passion, and which seems in some Degree to be at the Bottom in all our Passions, is what we call *Admiration* or *Wonder*, which, in a high Degree, is called *Astonishment*, and is that Sentiment which we feel on the Perception of any Thing that is new,

or great, or what we are unaccustomed to, or from which we have strong Apprehensions of Pleasure or Uneasiness.---And more particularly, when we are delighted in any Thing, as being attended with Pleasure, we are said to *love* it; and if we actually possess the Pleasure, it is attended with *Joy*.---If the Object of our Affection be a Person, our Love may be called *Esteem*; and if the Person be in Misery, it is called *Pity* or *Compassion*: And if the Object be absent or future, it hath the Name of *Desire* or *Hope*.---On the other Hand, when we are disaffected towards any Object, apprehending it to be attended with Pain or Uneasiness, we are said to *bate* it; and the actual Sufferance of that Pain or Uneasiness is called *Grief*; and *Shame*, if it arise from the Consciousness of our own Misconduct; and if the Object be a mean and despicable Character, the Passion is called *Contempt*; and if the Evil be future and impending, it is Terror, or *Fear*.---If the Object from which we feel or apprehend Pleasure, be procured, or occur to us by Means of any Person or free Agent, designing Good to us, we call our Sentiment on that Occasion, *Benevolence*, *Complacence* and *Gratitude*, attended with a Desire to reward it; and with Joy at any Good, or Grief at any Ill that occurs to our Friend or Benefactor: And this Temper, if it arise to a settled Habit of mutual Good-will and good Offices, we call *Friendship*. But, on the other Hand, if the Object from whence we feel or apprehend Pain or Uneasiness be procured or occur to us by Means of any free Agent, designing any Evil or Mischief to us, we call our Sentiment on that Occasion, *Malevolence*, *Anger*, or *Resentment*, which is apt to be attended with a

Desire to revenge it; and with Joy at any Evil that befalls our Enemy, or Grief at any Good that may occur to him, which is called *Envy*. And if this Temper groweth to a settled Habit of Ill-will towards the supposed injurious Person, it acquireth the Name of *Malice*.

§ 3. *THESE Passions* are natural to us, and, as such, must be considered as Part of the Frame of our Natures, and consequently as being implanted in us by the Author of our Nature, for answering very wise and good Ends, relating to our Happiness; and therefore are so far from being evil in themselves, that they have the Nature of Good, as well as all our other Faculties, and so, like the rest, become morally Good or Evil, according to the good or ill Use we make of them. Now as God hath so framed us, that our Happiness should depend on a vigorous Activity in the Use of the Powers and Faculties he hath given us, his Design in planting these Passions in us, was, that they might be, as it were, Spurs and Incentives in us, to put us upon such a vigorous Activity, in avoiding those Things that are mischievous either to ourselves or others, and pursuing those Things in which our Happiness or that of others consists. For the Passions are, as it were, the Wings of the Soul, by which it is carried on with Vehemence and Impetuosity in its several Pursuits; and, as it were, its Springs, by which it is animated and invigorated in all its Exertions. Thus *Love, Desire* and *Hope*, vigorously animate and spur us on to the Pursuit of those Things that we love, desire and hope for, as being connected with our Well-being and Happiness; and *Hatred, Abhorrence* and *Fear*, engage

engage us with the utmost Vehemence to fly from, and guard against, those Things that we abhor and dread, as tending to our Misery. And as *Benevolence*, *Compassion* and *Gratitude*, inspire us with a Delight in all those good Offices in which both our personal and social Happiness consists; so *Malevolence*, *Aversion* and *Anger*, are useful to inspire us with Indignation and Zeal, in opposing all those impious and injurious Practices that tend to the Mischief and Misery of Society in general, as well as each particular Person.

§ 4. So that the *Passions* are designed to be, and are, in their Nature, capable of being subservient to a Multitude of excellent Purposes; and all that is necessary to render them so, is, that there be a right Judgment made, what Objects we ought to affect or disaffect, as being really connected with our Happiness or Misery, either personal or social; and that they be duly ballanced one with another, and rightly governed and moderated in Proportion to the real Value and Importance of their respective Objects. And for this Purpose were we furnished with the Powers of *Reason* and *Conscience*, that they might preside over our Passions, and make a right Judgment of their several Objects, and thence prescribe Laws to them, and restrain them from all Exorbitancies and Irregularities; that we might know what we ought to *love* or *hate*, to *hope* for or *fear*, to be *pleased* or *displeased* with, and in what Proportion, and not to suffer them to exceed the real Value and Importance of Things with regard to our true Happiness. Since, therefore, the great Author of our Nature aims at our Happiness, and hath given us our Passions

Of the due Govern-
ment of
them.

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to be subservient to it, and furnished us with Reason, to govern and regulate them in such a Manner as to render them useful to that End, it must be his Will and Law, and the Law of our Nature, that we should duly exercise our Reason in the right Government of them, so as not to suffer them to hurry us on into such Actions as our Reason and Conscience disallow, as being contrary to the eternal Laws of Justice and Benevolence: And one of the chief Concerns in Culture and Education is, to discipline and moderate the Passions, and to inure them to a ready Submission to the Dictates of Reason and Conscience.

§ 5. *AND lastly*, in consequence of any Object's appearing agreeable or disagreeable to our Minds; as tending to our Pleasure or Uneasiness, and being accordingly affected or disaffected, the last Things I mentioned, of which we are conscious in ourselves, and which I shall here briefly take together, are the Powers of *choosing* the one, and *refusing* the other, and our *Wills* to act, or not to act, with a Power of *free Activity*, whereby we are able spontaneously to exert ourselves for obtaining the one, and avoiding the other. Now, as our true Happiness consists in being secure from all Pain or Uneasiness, which is called *natural Evil*, and in being possessed of such Pleasures and Satisfactions as are suitable to our Nature in the Whole of it, which are called *natural Good*; so our highest *natural Perfection* consists in being capable of rightly judging and choosing for ourselves, and of a free and vigorous Activity, conformable to our best Judgment and Choice, for avoiding the one, and attaining the other.

other. And as our *Reason* was plainly given us, to enable us to make a right Judgment what we ought to chuse and avoid, and to do and forbear, in order to our true Happiness, in the Whole of our Nature and Duration; and our *Will* consists in freely resolving and determining ourselves to the one or the other, as they shall appear to our Judgment; so our highest *moral Perfection* consists in actually making a right Judgment, what we ought to affect or disaffect, and to do and forbear; and in *freely* and habitually exerting ourselves in chusing and doing the one, and rejecting and forbearing the other, conformable thereunto. I say *freely*; for Freedom or *Liberty* consisteth in having a Power to act, or not to act, as we please, and consequently to suspend judging or acting, till we have taken Opportunity to make as deliberate and exact a Judgment as ever we can, what is best for us in the Whole, to do or forbear; as *Necessity*, on the other Hand, considered as opposed to Liberty, implieth, that it is out of our Power to suspend acting, or to do otherwise than we do, in which Case there can be neither Praise nor Blame.

§ 6. I SAY our highest *moral Perfection* consists in freely doing what we know tends to make us intirely happy in the Whole of our Nature and Duration: But then it must be considered, that, as GOD is our chief Good, our great Creator, Preserver and Governor, on whom we do intirely depend for our Being, and for all our Happiness, and all our Hopes; and as he wills our Happiness, as his End in giving and continuing our Beings, and consequently every Thing as a Means, that

Of the right governing our Activity & our highest moral Perfection.

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is conducive to it; so it must be supposed to be implied in our highest moral Perfection, that we be intirely devoted to Him, and do every Thing conducive to our Happiness, in Relation to *Him, ourselves, and one another*, in a designed Conformity to Him as our great Original and Pattern, and in Compliance with his Will, and from a Sense of Duty to Him as our supreme moral Governor. And consequently, that, as by Reason of our great Ignorance and Weakness, we stand in much Need of his Instruction and Assistance, in order to judge what is truly conducive to our Happiness, and to put it in Practice; it must imply a most grateful and ready Submission to his Instructions and Injunctions, and Dependance upon his Aids and Assistances to render all our Endeavours successful, in the Pursuit of our true and everlasting Happiness. But the more particular Prosecution of these Subjects will be the Business of *Ethics* or *Moral Philosophy*, especially as it is improved by *Christianity*.

C H A P. VI.

Of the Progress of the Mind, from its first Notices, towards its utmost Perfection.

§ 1. **M**EAN time, I would, in Pursuance of my first Design, make a few Observations, agreeable to the Sketch here laid down, on the gradual Progress of the human Mind, from the first Notices of *Sense* and *Intellect*, to its highest Perfection and Happiness. And as to its first Notices, they are doubtless those of *Sense*, but directly joined

Of the Mind's Progress, from its first Notices.

joined with a *Consciousness* of its Perceptions.--- Warmth and Hunger, and probably some Pains, are, perhaps, all the Sensations it hath before its Birth; and when it comes into the Light of this World, it is directly impressed with the Sense of Light and Colours, as well as Sounds, Tastes, Odours, and frequent uneasy and painful Sensations, &c. all which still more and more awaken its Consciousness; and every fresh Notice of Sense and Consciousness, still goes on to excite its Admiration, and engage its Attention. And being a perfect Stranger to every Thing about it, it hath every Thing to learn; to which it diligently applies itself, as its Consciousness more and more awakens, upon the Repetition, every Moment, of fresh Impressions of Sense; till, by Degrees, having a great Number of Feelings, Tastes, Odours, Sounds, and visible Objects, frequently repeating their several Impressions, its conscious Memory still enlarging, it begins, by Means of the intellectual Light, with which it finds its Consciousness attended, gradually to collect and recollect the several Relations and Connections it observes to obtain among its various Ideas: And at length, when it is in Ease, it discovereth a wonderful Curiosity and Delight in observing these Connections, as well as being impressed with new Ideas.

§ 2. It hath been made very evident both by Reasoning and Experiment, * “ That the Objects of Sight and Touch are intirely different and distinct Things; that there is no necessary Connection between them; that Things visible are only arbitrary Signs of Things tangible; *Of its Learning, Connexions and Languages.*

that

* By Bishop *Berkley* in his *Theory of Vision*; and *Philosophical Transactions*, No. 402.

that the one hath the Nature of a Language with Regard to the other, and that the Connection between them is to be learned only by Experience, as that between Words and the Things signified by them:" And particularly, that as all visible Objects or Ideas are only in the Mind ; so a Man born blind, and made to see, which must also be the Case of Infants, can have at first no Notion of Distance, nor of any Connection between Things visible and tangible, and consequently, that both Distance and that Connection must be learn'd by long Trial and Experience. It must, therefore, be a Matter of great Exercise of Thought in an infant Mind to learn this Connection, and particularly, to learn the Notion of the various Distances and Situations of Things tangible, by its Observations on the various Degrees of Strength or Weakness, of Vividness or Faintness of the Light reflected from them, in the Things visible constantly connected with them. And, at the same time that it hath these Things to learn, which must be a laborious Work, as being the same Thing with learning a Language, it is also learning the Names of Things, and the Connection and Use of Words, which is another Language. And, as if all these were not Task enough, it hath all this While, to be learning how to use its Limbs ; its Hands in handling, its Tongue, and other Organs of Speech, in making and imitating Sounds, and its whole Body in all its Exertions, and particularly, at length, the Poize of its Center of Gravity, and the Use of its Feet in walking.

§ 3. ALL these Things require a great deal of earnest Application, and the Exercise of much Thought and Experience : So that it seems evident

dent that those little Creatures, from the Beginning, do consider, reflect and think a prodigious deal more than we are commonly apt to imagine; and I do not see how we can avoid admitting that the Soul's Capacity is as great from the first Moment as ever it is. For it is plain, from what hath been said, that they learn two distinct Languages within the two first Years of their Life to a good Degree of Perfection; I mean the Connection between tangible and visible Objects, and between both of them and Words, and besides this, a considerable Degree of Dexterity in the Use of their Limbs, which is, doubtless, a great deal more than they ever learn in so much Time afterwards. And consequently the Reason why there appear so many little, low, weak and childish Things in them, which we are apt to despise and think them beneath our Notice, is not for want of good Sense and Capacity, but meerly for want of Experience and Opportunity for intellectual Improvements. Hence also it appears, that we ought to think little Children to be Persons of much more Importance than we usually apprehend them to be; and how indulgent we should be to their inquisitive Curiosity as being Strangers; with how much Candour, Patience and Care, we ought to bear with them and instruct them; with how much Decency, Honour and Integrity, we ought to treat them; and how careful it concerns us to be, not to say or do any Thing to them, or before them, that favours of Falshood or Deceit, or that is in any Kind indecent or vitious. *Pueris maxima debetur Reverentia*, is a good trite old Saying.

Of the Capacity of Children, and the Regard due to them.

§ 4. For it is to be observed, in the next Place, that while Children are acquiring a general Knowledge of the sensible World about them, they are at the same time learning the Knowledge of the Persons with whom they converse; their Dependence on them, and the Relations they stand in to them; and a Notion of *meum* and *tuum*, and thence a very quick Sense of Justice and Injury, as well as of good Usage, Benevolence and Gratitude; all which appear obvious to them from Consciousness and Reflection, and Attention to that inward, intuitive, intellectual Light, which as I have observed (Chap. I. § 13. 14.) perpetually shines in upon their little Minds, from the *DEITY*, the *Father of Lights*, and the *Father of their Spirits*. Hence they soon apprehend the Relations of *Causes* and *Effects*, of *Whole* and *Parts*, of Things *equal*, *greater* or *less*, of Things *like* and *unlike*, of the *same* and Things *different* and *contrary*, of *general Names* and *Notions*, and Analogies from Things sensible to Things spiritual and moral, of *Actions necessary* and *voluntary*, and of Things done with *Design* and by *Accident*, &c. And by Reflection and Observation they judge of others by themselves: So that in three or four Years, they do, with a little Teaching, begin to have a Notion of Persons, as being an intirely different and distinct Sort of Beings from meer Objects of Sense. They soon know that a Stone in falling, the Water in running, the Wind in blowing, and the Fire in burning, &c. knows not what it does, and neither acts voluntarily, nor with Design: Whereas a Man or a Boy, they apprehend, if he does what is either pleasing or displeasing, beneficial

or

or injurious to them, he knows what he does, and designs to do it, and might, if he would, do otherwise. From whence, as I said, they have a quick Sense of good or ill Usage, and consequently, of Right and Wrong, and of Gratitude or Resentment, according as they take themselves to be well, or ill treated.

§ 5. HENCE, with regard to what they do themselves, they, by Reflection, soon acquire the Notions of Free-Agency, and of *Praise* or *Blame*, according as they are conscious of their doing well or ill; *i. e.* according as they are sensible they act a fit and a reasonable Part on the one Hand, or an unreasonable and injurious Part on the other. Thence they soon learn to have a Sense of *Shame* and *Guilt* upon their Consciousness of having done amiss, and of *Satisfaction* and *Self-applause*, when they think they have done well. And hence they quickly learn the Notions of *Law*, *Conscience*, *Sin* and *Duty*, especially if they have had the Rules explained, and been duly chastized or applauded when they have done ill or well, by those on whom they know they have a Dependance, and to whom they find themselves accountable; and to whom to account, as being both their Benefactors and Governors, they are conscious it is fit and reasonable, as they know they stand in much Need of their Help and Conduct in order to their own Well-being. All these Things are obvious in Children of four, five and six Years old, and manifestly derive from that intellectual Light, of which I have often been speaking: And the great Concern of Culture, and a right Education, is to awaken their Attention to this

*Of their
Notions of
Praise and
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Shame and
Guilt, &c.*

inward intuitive Sense of True and False, Good and Bad, Right and Wrong ; and to fix their Attachment to the one, and their Aversion to the other, by steadily affecting them with Applause or Blame, Pleasure or Pain, Joy or Grief, according as they affect or do the one or the other.

§ 6. AND as the Intellect and Reason of Children thus manifestly appears to dawn and improve, it ought to be continually *encouraged* and *assisted* by those that are about them, and especially those that have the Conduct of them. As they are got into a World wherein every Thing is new and strange to them, and for want of Knowledge and Experience, they are liable to many Mistakes in their Apprehensions, and to make a thousand Blunders in their Actions and Conduct ; and yet in their original Simplicity and Well-meaning, are ordinarily very inquisitive, and willing to be taught and conducted ; it is mightily incumbent on those to whose Care they are by Providence committed, whether Parents, Nurses, Guardians, Masters or Tutors, to consider them, with great Candor, as Strangers that need to be conducted and assisted ; to be ready to answer their little Questions, and to teach them to reason by candidly reasoning with them ; and to apply themselves with great Tenderneſs, Patience and Afſiduity, to guide and inſtruct them. And as they grow capable of conſidering the Connections of *Causes* and *Effects*, &c. they ſhould open their Minds, and turn their Attention to the Survey of all Nature, and lead them to obſerve the Contrivance, Beauty and Uſefulneſs of every Thing

Thing before their Eyes, and especially those Things they find most necessary, useful and pleasing to themselves, and on which their own Subsistence and Comfort more immediately depend; and thence conduct them to the Apprehension, and some just Conceptions, of the true *Cause* of every Thing in all Nature, who is truly their *Father* and *Author*, and *upholdeth their Souls in Life*, and *replenisheth them with his Loving Kindness and tender Mercies*; and who is the great common Father and Lord of all Things, both in Heaven and Earth: And from these Apprehensions, it will be easy to teach them to deduce their Duty and Obligations to Him, of Love, Gratitude, Trust, Resignation and Obedience, and to be as like Him as ever they are able, *pure as He is pure, righteous as He is righteous, and kind and merciful as He is*; and to praise Him daily for every Thing they enjoy, and pray to Him for whatsoever they want, and to live under an habitual Sense of their Dependance upon Him, and Obligations to His infinite Goodness: To which Purposes, let them not only be taught to live in the daily Exercise of Devotion by themselves, but also steadily attend on the publick Worship, both in the Family, and at the Church, where the Sight and Example of others, will mightily contribute to awaken and keep alive in their Minds a Sense of these Things, which will be apt strongly to influence the Conduct of their whole Lives.

§ 7. AND as they begin to grow acquainted with the Family and Neighbourhood, and their Connections with these and those that are about them, and to see how their own Comfort

*Of moral
& political
Connections
and Duties.*

and Well-being depends on the Esteem, Love and good Offices of others, and that these depend on their own good Conduct, and good Offices towards them; they should have it inculcated upon them, that as they would be secure from all Injuries, and the ill Treatment of others, so they must avoid every Thing that is injurious and abusive towards them; and as they would expect the Benevolence and good Offices of others, they must be full of Good-will, and ready to every good Office towards them; and consequently, delight in every honest, faithful, kind and obliging Thing, whereby they may recommend themselves to the Confidence, Esteem and Good-will of all Mankind with whom they have to do. And as they go on to enlarge their Acquaintance with the World about them, and to have a Notion of their Connections with the Town in which they live, and the Government and Kingdom to which they belong, and, in general, with the whole Species; they should be led on to a Sense of Order and publick Virtue, and the Love of their Country, and finally of the whole human Kind, and to look for their own Weal in that of the whole Community, and even of the whole moral System, and to a Conduct corresponding thereunto.

§ 8. AND, as from their early Acquaintance with the Objects of their *Appetites*, from whence they derive a very exquisite Pleasure, they contract a violent Attachment to them, and an Impatience of whatever may interrupt or controul their Gratification; and as this Impetuosity is, in many Instances, utterly inconsistent with their Duty and true Interest, both
with

with regard to God and Man, and a strong Temptation to the Violation of it; they should, from the Beginning, be taught and inured to the Practice of Self-denial, and the Moderation and Restraint of their Appetites and Passions, and, as far as they are capable, be shewn the Reasonableness and Necessity of their so doing, in order to their own truest Interest. In order to which, the widely different Natures and Interests of Soul and Body, and of Time and Eternity, should be explained to them, with the Evidences of a future State; and consequently, of how much Importance it is to them to be, in a good Measure, disengaged from the Body and Time, so short and uncertain; and to cultivate the Soul, and improve it in Knowledge and Virtue, of which they can never be dispossessed, not even by Death itself, they being Treasures which they can carry with them into another State, and that will last for ever. And as our real Well-being depends on *Order*, and as this depends on Law and Rule, of the Fitness of which, they are not yet competent Judges; tho' they are to be led to reason and judge for themselves, as fast as their Capacity will admit of it; in the mean time, they should be taught and inured to Humility, and Obedience to Government, and even to an implicit Obedience, till they are able to judge for themselves, and be kept, as much as possible, from all bad Company, which will be extremely apt to mislead them.

§ 9. AND as it is to be supposed, that Children have all along, from their first Capacity for it, been taught to *read* and *write*, it concerns those who have the Conduct of them, to put them

Of Reading and Writing.

upon the Practice of Reading and Writing, particularly with a View at enlarging and improving their Minds, by directing them to read the most instructive and engaging Things in History, Poetry, and Morality, and especially the most instructive and useful Things in the Holy Scriptures; at the same time awakening their Attention to them, and a right Understanding of them: To which Purpose, putting them upon writing out the most striking Passages would be very conducive; as by this Means their Attention would be the more engaged, and they would have a little Treasure of their own of the wisest and most useful Things, and would put the greater Value upon them, under the Notion of their being a Treasure of their own. And, by the Way, Care should be taken, as far as can consist with good Government, to contrive to put and keep them always in a good Humour, which will make every Thing take the better Effect.

§ 10. By this Time they may begin to be led to a Sense of the Charms of *Musick*, and the Mysteries of *Numbers* and geometrical Figures, and the Reasonings and Operations relating to them, as far as their Capacities will admit, which are of the greatest Use, as they tend to ripen their Minds, by inuring them to strong Application, and a close Way of thinking. But Care should be taken that these Exercises do not consist of meer Abstractions, and barren and useless Speculations, but be turned as much as possible to Facts, and Things practical and useful in Life. And by the Time they are ten or twelve Years old, they may be taught from Maps, a general Notion of the Earth,

Earth, the Situation of the several Countries and Kingdoms upon it, and considerable of the History of the several Nations inhabiting it ; and at the same time, from Schemes and Globes, considerable Notion of the Heavens, and the System of the World in general, as well as this Globe of the Earth in particular: All which, would vastly tend to enlarge their Minds, and give them a great and generous Way of Thinking.

§ II. AND now if they are designed for a publick Education, they are to be taught the Principles of *Grammar* and *Language*, in which they should, indeed, begin to be initiated by six or seven Years old ; and the Connection between their own and other Languages, should be carefully explained, by instructing them in an *English*, *La-*

Of Gram-
mar, Lan-
guages,
Oratory,
History,
Poetry,
&c.

tin and *French* Grammar, at the same time : So that by Twelve or Fourteen; they may become pretty well versed in the Construction of Speech, both *Latin* and *French*, as well as *English* ; and in Two or Three more, of *Greek* and *Hebrew*, that they may be able to read the holy Scriptures in those venerable and noble Languages of Antiquity, in which they were at first written, and other excellent Pieces of *Oratory*, *History*, *Poetry*, and *Morality*, which were the greatest Works of Genius, and have stood the Test of Time, and been handed down to us thro' the several Ages of Mankind : All which are of great Use to refine and polish the Mind, and give it a noble Taste for the sublimest Beauties, as well as the justest Sentiments, and the finest Maxims of true Wisdom ; which, therefore should be carefully pointed out, and illustrated to them, relat-

ing both to Things human and divine : Particularly some good *Rhetoric* and *Poetry*, with the *Mythology* of the Ancients, should now be explained, and they should begin to be well versed in the *History* of the World, both *sacred* and *prophane*, and with it, the Knowledge both of the Times and Places of the several Facts, from *Geography* and *Chronology*, both ancient and modern. I would have them carried as far as may be in these Things by the Time they arrive at the Age of Sixteen or Eighteen.

§ 12. AND now it will be time for them to have their Minds closely turned inward upon themselves, to take an exact View of their intellectual Powers, and the Objects of them, by the Studies of *Metaphysicks* and *Logicks*, in which they are taught the great Principles of first Self-evident Truth, and how to make Deductions from them ; a thorough Knowledge of the Operations and Procedure of the Mind, and a just Notion of right Reasoning, and of ranging and methodizing their Thoughts, from the several Relations and Connections of Things. And upon this should at the same time be built a more *critical* Knowledge of Language, and its Procedure from literal, to just figurative Expressions of the Sense of the Mind ; and from the true Art of Reasoning, which addresseth the Understanding, to the right Art of Persuading, in Address to the Passions ; which should be taught in such a Manner, as to be so far from clouding, dazzling and misguiding the Understanding, as to be rather subservient to it, by giving it a clearer Apprehension of its Objects, and more strongly engaging its Attention to the Truth,

Truth, and Right of the Case, as well as a Love to it, and Delight in it. To which Purpose, the various Stiles in just Writing, corresponding to the various Subjects and Purposes, should be critically understood, and every Thing in Thinking and Speaking be reduced to the Standard of Truth and Nature, without any Sophistry, Disguise or false Colouring.

§ 13. AND then, from the Doctrine of just Reasoning and exact Speaking, it will be proper, in the next Place, to lead the Mind on to the sublime *Mathematicks* (the first and easiest Things of this Kind, being supposed to be already known.) And here there opens a spacious Field of Certainty and Demonstration, highly raising and improving the Mind in a vast Scene of eternal Truths, in the Doctrine of *Numbers* and *Magnitudes*, and their various Proportions; and that wonderful Engine of Mathematical Reasoning *Algebra*, by the Help of which, the Mind works itself into the Discovery and Understanding of the sublimest Truths, and traverseth the whole visible Creation of God, in which all Things are found to be done conformable to those sublime Principles. And as the Mind is supposed to have been already conversant in *Eloquence*, *Poetry* and *Musick*, so it should now be led into a Taste of the other fine Arts, *Painting*, *Sculpture* and *Architecture*, which do in some Measure depend on the Knowledge of mathematical Proportions.

§ 14. I COULD wish the Minds of Children, as I observed above, were early initiated in the *Study of Nature*, by being led into the easiest and most delightful Things in *Natural History*, and a

Of Mathematicks, & the fine Arts.

Of Physicks and Astronomy.

general

general Survey of the mighty Works of God, both in Heaven and Earth ; to which, as they further ripen, their Attention should be now more strongly turned by a Variety of Experiments. And when they are furnished with a considerable Apparatus in the Skill of mathematical Reasoning, they should next be taught to apply it in *Physicks*, or the Study of Nature, the *Laws of Motion*, Gravitation, Elasticity, Light, Colours, Sounds and other sensible Qualities ; and from thence proceed to the Knowledge of every Thing that can be discovered in the *Elements*, *Earth*, *Water*, *Air* and *Fire*, and in all the various Tribes of Creatures in this terraqueous Globe, both *Mineral*, *Vegetable* and *Animal* ; in all which they must be led to take Notice of the wonderful Art, Connections, Design and Contrivances that manifestly appear in them all, and of every Thing that is useful for the Comfort and Elegance of Life, while we continue in this present State. And in consequence of these Things, they should be further led on to observe and understand the *Connection* of this *Globe* itself, and all the Creatures in it, with the *Sun*, the Fountain of all Light and Life to the whole System of the *Planets* and *Comets* belonging to him, and depending on him, and the prodigious Host of *Stars* analogous to him, on whom the like Systems may be supposed to depend, which are the Subjects of *Astronomy*. And here, the Contemplation of that World of Things extremely little beneath us, as well as Things vastly great, distant and remote from us, alike beyond the Ken of the naked Eye, and discovered only by the Help of Optic Glasses, equally demand their Attention, prodigiously enlarge their Imaginations and

and Understandings, and, at the same time, lead them to the most grand and august Apprehensions of the DEITY, and of his most extensive Benevolence to all *his whole Family, in Heaven and Earth*. And from a Sense of the Beauty, Harmony, Order and Usefulness appearing in the whole *System of Nature*, they are led to a Sense of the like Beauty, Harmony and Order, which ought to obtain in the *moral System*, and the Happiness resulting from it, which now should be the Subject of their most intense Study, according to that excellent Saying of Tully; *Homo ortus est ad mundum contemplandum & imitandum*.

§ 15. FOR as the Mind, from the first Dawning of Intellect and Reason, hath been supposed, from the Contemplation of itself, and the sensible World surrounding it, and the Instruction of those about it, to be convinced of the Existence of the DEITY, the Author of all Things, and gradually attaining just Notions of Him who is the great *Father of Spirits*; so now it must be led on further, in *Moral Philosophy, Theology, Ethics, &c.* to the Contemplation of Him, and that World of Spirits derived from Him, dependent on Him, and subjected to his supreme Dominion and Government, in which he seeks to lead them gradually on thro' a Course of Discipline, to their highest Perfection and Happiness in their Knowledge of Him, Conformity to Him, and Enjoyment of Him, their sovereign Good, as the great End of their Existence, and all his Dispensations towards them. Here then opens another vast Scene of necessary and eternal Truths. In order to which, the first Study is to gain a right Knowledge of ourselves, our own intellectual and ac-
tive

tive Powers, our various Affections and Exertions, by Conciouſneſs and Reflection; and thence to form a Notion, not only of other created Spirits, but eſpecially of GOD the great Parent Spirit, by ſubſtituting the greateſt both natural and moral Perfections we find in ourſelves wherewith to conceive of Him and his Diſpenſations towards us, removing from them all Limitation and Imperfection. And by the intellectual Light wherewith he perpetually irradiateth our Minds, we not only ſee his abſolute Independance and neceſſary Exiſtence, but alſo our own intire Dependance on Him, and our Relation and Obligations to Him; from whence evidently reſulteth the Fitneſs, Decency and Duty of all thoſe Affections, and that Behaviour which we manifeſtly owe to *Him*, and are comprehended under the general Names of *Piety* and *Adoration*. And by the ſame Light attending our looking inward on ourſelves, and conſidering our own Nature, and our Relations and Connections one with another, we, in like Manner, evidently diſcern what Affections and Behaviour are fit, decent and due from us to *ourſelves*, and to *each other*, implied in the Terms *Moderation*, *Probity* and *Benevolence*; and alſo that Happineſs and Self-enjoyment which reſulteth from being conſcious of our affecting and behaving accordingly, as well as the Remorſe and Miſery ariſing from our affecting and acting otherwiſe. Thus our Perception of eternal Truth, and Love of Order, in Conformity to it, leadeth the Mind to its Union with the eternal God, and the Happineſs of his everlaſting Kingdom, in the Conduct and Government of the World, which conſiſteth in the univerſal Order, Harmony and

Happi-

Happiness of all intelligent active Beings that are qualified for it.

§ 16. BUT as we are by the Condition of our Natures or Circumstances, especially the human Species, cantoned out into various particular Societies, it is necessary, in order to our Perfection, that we be trained up to act a good Part, under the Discipline of these Societies in our Progress towards it. The first is that of the *Family* to which we belong. This leads us to the Study of *O Economy*, which provideth for the Weal of these first Rudiments of Society founded in Nature, in which we are to be carried thro' the first Stage of Life, and fitted to act a good Part in making a further Progress towards our Perfection, under the Discipline of the *civil Community* to which we belong, which is founded in Compact, either explicit or tacit, being a voluntary Combination of a great Number of Individuals to promote their Welfare in the common Good of the whole Community; in which, each one is to seek his own Weal and Happiness, both temporal and spiritual. Hence ariseth *Polity*, or the Art of good Government, both *Civil* and *Ecclesiastical*; which consisteth in the Communities agreeing on certain Rules and Laws founded in the common Interest, and enforced by proper Sanctions, in Conformity to which, every Individual is to resign to the publick or prevailing Sense (at least as far as his Duty to God will permit) as being the safest and most rational Method he can take, in order to secure his own best Interest and Happiness. To which, therefore, it will much conduce, that every one be trained up in this Spirit of Resignation to the publick Sense, as far as possible, and in an ardent Love of the publick

lick Good of his Country and publick Order ; in an exact Knowledge of it, and the Laws founded in it, joined with a faithful Conformity to them. And lastly, in an earnest Zeal and Activity in whatever may tend to promote the publick Interest ; being constantly taught the Glory of publick Virtue and Usefulness, and deserving well of Mankind.

§ 17. *Of the Intent and Usefulness of Revelation, in improving & advancing us to our highest Perfection.* BUT as we are attended with innumerable Impressions of Sense, and Solicitations of Imagination and Appetite, continually diverting our Attention and Affections from these Reflections, and the inward Light attending them, and strongly tempting us to the Violation of Order and Law, both moral and political : It must be observed, *lastly*, that God hath from the Beginning, in great Compassion to Mankind, instructed us more perfectly in the Knowledge of these most important Things by *Revelation*, wherein He hath used a Variety of Means to engage our Attention to them, and to reclaim us to Order, and restore us to his Favour, upon our Deviation from them, in order to our true Happiness. And to these Purposes, He hath condescended to accommodate himself to the low Capacities of the general Rate of Mankind, by using various Types and Emblems, and a most beautiful and instructive Language taken from what is familiar among us, wherewith to represent and shadow forth his Perfections and Dispensations, which are vastly above our Comprehension ; the Nature and Intent of which Language should be critically considered, and well understood ; and the beautiful Analogies drawn

drawn from Things sensible and imaginable, to Things intelligible, spiritual and moral. Particularly, in the Dispensation of his Grace, for our Recovery from the Power and Guilt of Sin, to his Image and Favour, by the Mediation of his Son, and the Influence of his Spirit. It is not his Design to teach us precise Philosophical Notions and Verities, as Matters of meer Speculation, but rather chiefly by as exact Conceptions as we are at present capable of, borrowed from Things common and familiar to us, to promote in us pure and holy Affections, and all Manner of virtuous Dispositions and Practices; to wean and disengage us from fleeting and sensible Things, and low animal Pursuits and Gratifications, which we are shortly to leave; and to awaken and engage our Attention to spiritual, eternal and immutable Things, the Objects of Reason and Faith; that we may not *look at the Things that are seen, which are temporal, but may look through them to the Things that are not seen, which are eternal*; and that we may learn to love and delight in Him, who is *all in all*, our chief and sovereign Good, and to advance ourselves to as near a Resemblance to Him as our Natures will admit of; that by our Conformity to Him, and the Imitation of Him, we may, through the great Mediator, his blessed Son, and by the Help of his holy Spirit, be entirely secure of his Favour, and for ever happy in Him, ourselves and one another. Here then we arrive at our *perfect Consummation and Bliss*; our highest Perfection and Happiness, both intellectual and moral, in the clearest Knowledge of Him and ourselves, that our Minds can admit of, and the intire Union of our Wills, Affections and Behaviour to his

his Will, and the Purity and Holiness of his Nature, and the blessed Designs of his Kingdom. So that it is by this holy Discipline of *Christianity* that we are daily to inure ourselves to a due Disengagedness from this uncertain sensible Scene, and to improve ourselves in the Knowledge and Love of Things unchangeable and eternal, and in the Exercise of Devotion towards G O D, and the Imitation of Him, till we are qualified to quit this our present Station, and enter upon that eternal Life of Contemplation and Devotion, and of universal Purity, Probity and Benevolence, which is to be our highest Perfection and everlasting Happiness in the future State of our Existence.

F I N I S.



A BEAUTIFUL
SUMMARY DESCRIPTION
OF
UNIVERSAL NATURE,

By Bishop BERKELEY, in reasoning against the Sceptics, near the Beginning of the Second of his Three Dialogues.

LOOK! Are not the Fields covered with a delightful Verdure? Is there not something in the Woods and Groves, in the Rivers and clear Springs, that soothes, that softens, that transports the Soul? At the Prospect of the wide and deep Ocean, or some huge Mountain, whose Top is lost in the Clouds, or of an old gloomy Forest, are not our Minds filled with a pleasing Horror? Even in the Rocks and Desarts, is there not an agreeable Wildness? How sincere a Pleasure is it to behold the natural Beauties of the Earth! To preserve and renew our Relish for them, is not the Veil of Night alternately drawn over her Face, and doth she not change her Dress with the Seasons? How aptly are the Elements disposed? What Variety and Use in Stones and Metals, and even in the meanest Productions of Nature? What Delicacy, what Beauty, what Contrivance in vegetable and animal Bodies? How exquisitely are all Things suited as well to their

particular Ends, as to constitute apposite Parts of the Whole? And while they mutually aid and support, do they not also set off and illustrate each other? Raise now your Thoughts from this Ball of Earth, to all those wondrous Luminaries that adorn the high Arch of Heaven. What an insupportably splendid and glorious Body is the Sun, the Center of this our System, and the inexhaustible Fountain of that vast ætherial Fluid, which is the Light and Life of this whole Creation? The Motion and Situation of the Planets, are they not admirable for Use and Order? Were those (miscalled *Erratic*) Globes e'er known to stray in their repeated Journeys through the pathless Void? Do they not measure Areas round the Sun, ever proportioned to the Times? So fixed, so immutable are the Laws by which the unseen Author of Nature actuates the Universe! How vivid and radiant is the Lustre of the fixed Stars? How magnificent and rich that negligent Profusion, with which they appear to be scattered throughout the whole azure Vault? Yet if you take the Telescope, it brings into your Sight a new Host of Stars that escape the naked Eye. Here they seem contiguous and minute, but to a nearer View, immense Orbs of Light, at various Distances, far sunk in the Abyss of Space! Now you must call Imagination to your Aid. The feeble narrow Sense cannot descry innumerable Worlds revolving round the central Fires; and in those Worlds the Energy of an All-perfect Mind display'd in endless Forms! But neither Sense nor Imagination are big enough to comprehend the boundless Extent, with all its glittering Furniture! Though the labouring Mind exert and strain each Power to its utmost Reach, there still stands

stands out ungrasped a Surplusage immeasurable! Yet all the vast Bodies that compose this mighty Frame, how distant and remote soever, are by some secret Mechanism, some divine Art and Force, linked in a mutual Dependence and Intercourse with each other ; even with this Earth, which was almost slipped from my Thoughts, and lost in the Croud of Worlds ! Is not the whole System immense, beautiful, glorious, beyond Expression, and beyond Thought ? What Treatment then do those Philosophers deserve, who would deprive these noble and delightful Scenes of all Reality ? How should those Principles be entertained, that lead us to think all the visible Beauty of the Creation a false imaginary Glare ?



A
 PHILOSOPHICAL MEDITATION,
 OR
 P R A Y E R,

Of the late

Archbishop of *C A M B R A Y*:

*In his Demonstration of the Existence of G O D,
 as it is expressed (nearly) by Bishop BERKELEY,
 in the Guardian, No. 69.*

O My G O D, if the greater Number of Mankind do not discover Thee in that glorious Show of Nature which thou hast placed before our Eyes, it is not because thou art far from every one of us, for it is *in Thee that we live, and move, and have our Being*: Thou art present to us more than any Object which we touch with our Hands, but our Senses and the Passions which they produce in us, turn our Attention from Thee. Thy Light *shines in the midst of Darknefs, but the Darknefs comprehendeth it not*. Thou, O Lord, dost every where display thyself: Thou shinest forth in all thy Works, but art not regarded by heedless and unthinking Man. The whole

whole Creation talks aloud of Thee, and echoes with the Repetition of Thy holy Name: But such is our Insensibility, that we are deaf to the great and universal Voice of Nature. Thou art every where about us, and within us, but we wander from ourselves, become Strangers to our own Souls, and do not apprehend Thy Presence. O Thou, who art the eternal Fountain of Light and Beauty; who art the Ancient of Days, without Beginning, and without End: O Thou, who art the Life of all that truly live, those can never fail to find Thee who seek for Thee within themselves. But alas! the very Gifts which Thou bestowest upon us do so employ our Thoughts, that they divert us from perceiving the Hand that conveys them to us. We live in Thee, and by Thee, and yet we live without thinking of Thee: But, O Lord, what is Life in the Ignorance of Thee? A dead inactive Piece of Matter, a Flower that withers, a River that glides away, a Palace that hastens to its Ruin, a Picture made up of fading Colours, a Mass of shining Ore; these, and such Things as these, strike our Imaginations, and make us sensible of their Existence, we regard them as Objects capable of giving us Pleasure, not considering that *Thou* conveyest to us, *through* them, all the Pleasure which we imagine *they* give us. Such empty Objects of Sense as are only the Shadows of Being, take up and engage our low and groveling Thoughts, while that Beauty which Thou hast poured out on Thy Creation is as a Veil that hides Thee from our Eyes. As Thou art a Being too pure and exalted to pass thro' our Senses, Thou art not regarded by Men who have debased their Nature, and made them-

themselves like the Beasts that perish. So infatuated are they, that notwithstanding they know what is Truth and Good, Wisdom and Virtue, Law and Order, which (tho' the most real and stable Things) have neither Figure, nor Colour, nor Sound, nor Taste, nor Smell, nor any other sensible Quality, yet they can doubt of Thy Existence, because Thou art not apprehended by the grosser Organs of Sense. Wretches that we are! we consider Shadows as Realities, and Truth as a Phantom: That which is nothing is all to us, and that which is all appears to us as nothing. But what do we see in all Nature but Thee, O my God? Thou and only Thou appearest in every Thing. When I consider Thee, O Lord, I am swallowed up, and lost in the Contemplation of Thee. Every Thing besides Thee, even my own Existence, vanishes and disappears in Contemplation of Thee: I am astonished and fall into nothing when I think of Thee! The Man who does not see Thee has beheld nothing: He who does not taste Thee has a Relish of nothing; his Being is vain, and his Life but a Dream. How unhappy is that Soul who without the Sense of Thee has no God, no Hope, no Comfort to support him? On the contrary, how happy is the Man that searches, sighs and thirsts after Thee? But he only is fully happy, on whom thou liftest up the Light of Thy Countenance, and who, being conformed to Thee, enjoys in Thy loving Kindness the Completion of all his Desires. Thou therefore, O my God, art the God of my Life, my Joy and my Hope: *Thou wilt guide me with Thy Counsel, and afterward receive me to Glory: Thou wilt shew me the Path*

of

of Life ; in thy Presence is Fulness of Joy, and at thy right Hand there are Pleasures for evermore. Whom then have I in Heaven but Thee ? And there is nothing in Earth that I will desire in Comparison of thee. My Flesh and my Heart faileth : But Thou, O my G O D, art the Strength of my Heart, and my Portion for ever.

The E N D.



1. The first part of the paper is devoted to a general
discussion of the subject, and to a statement of the
principles which govern the construction of the
instrument. It is then shown that the instrument
is capable of measuring the intensity of the
light with great accuracy, and that it is
capable of measuring the intensity of the
light with great accuracy.

2. The second part of the paper is devoted to a
description of the instrument, and to a statement of
the principles which govern its construction. It is
then shown that the instrument is capable of
measuring the intensity of the light with great
accuracy, and that it is capable of measuring
the intensity of the light with great accuracy.

3. The third part of the paper is devoted to a
description of the instrument, and to a statement
of the principles which govern its construction. It
is then shown that the instrument is capable of
measuring the intensity of the light with great
accuracy, and that it is capable of measuring
the intensity of the light with great accuracy.

A more accurate TABLE, for the Partition of the Sciences,
than that, Page xix,

CYCLOPÆDIA, is the whole Circle of Learning, or the Knowledge of every Thing that may contribute to our Happiness, both in Theory and Practice, and consists of two Parts.

I. *Philology*, or the Study of Language or Signs, called also *Humanity*, and the *Belles Lettres*, and is,

1. *General*, or common to all Kinds of Speaking, in

2. *Special*, of particular Kinds of Speaking or Writing, as

1. *Grammar*, of pure Language.

2. *Rhetorick*, of figurative Speech.

1. *Oratory*, which treats of Eloquence.

2. *History*, which relates real Facts.

3. *Poetry*, which describes Things in an elevated Manner, whether real or imaginary; and to all these belongs the Art of *Criticism*.

1. *General*, of the common Affections of Bodies, Number and Magnitude, in *Mathematicks*, including *Arithmetick* and *Geometry*.

2. *Special*, of all particular Things in the natural World: Particularly,

1. *Natural History*, which gives an Account of Facts in all Nature.

2. *Mechanicks*, of the Laws of Motion.

3. *Geology*, of this terraqueous Globe, and all Things in it, inanimate and animate. And,

4. *Astronomy*, of the Heavens and Stars, and the whole Mundane System.

Under each of which Heads there are many practical Matters.

First, *Speculative*, or what relates to the Knowledge of intellectual Beings.

1. In *General*, the *Noetics* or *Logic*, including both *Ontology* and *Dialectic* of the Conduct of the Mind in Thinking or Reasoning.

2. In *Special*, *Pneumatology*, of the several Kinds of created Inteligences.

3. *Theology*, of the DEITY, the Father and Lord of them all.

Second, *Practical*, or what relates to Life and Conduct, in our several Capacities, personal and social.

1. *Ethics*, of the Conduct of our Temper and Behaviour in general, in order to Happiness.

2. *Oeconomics*, of the Conduct of Families. And,

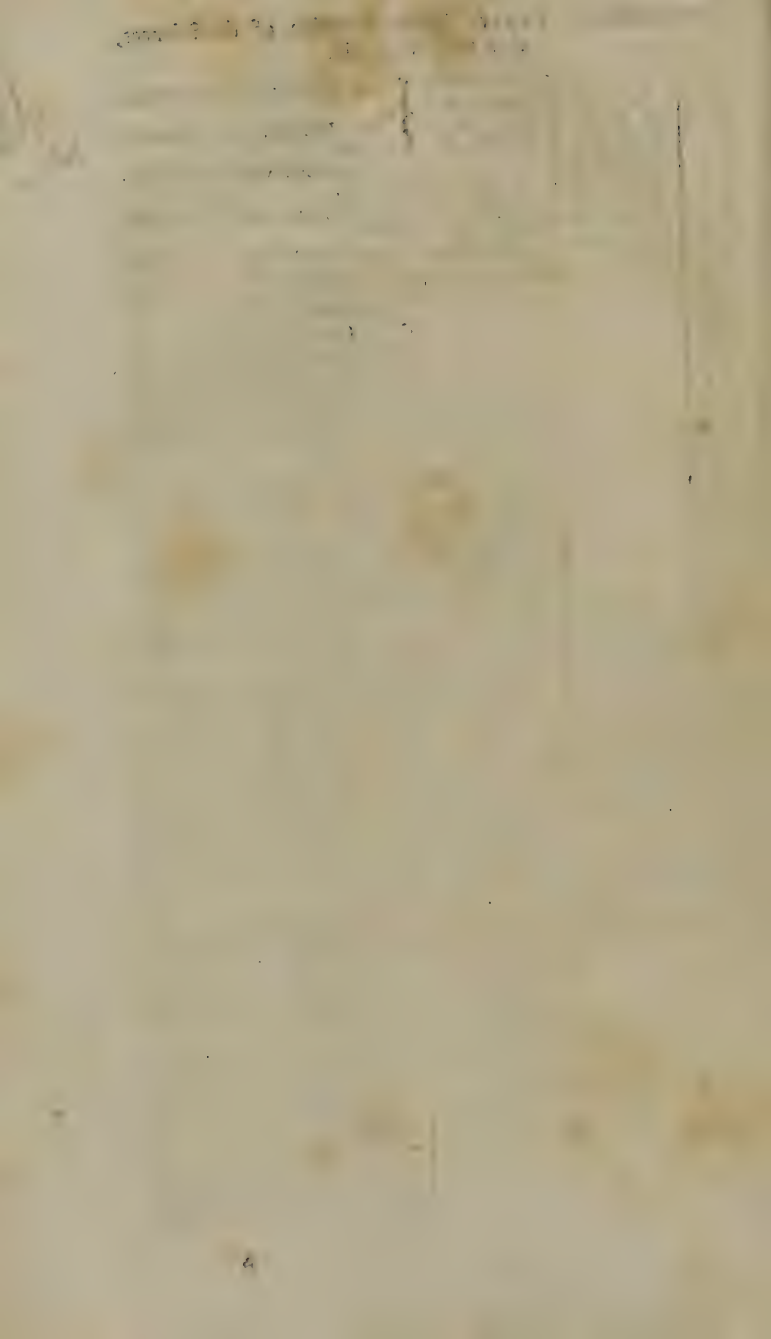
3. *Politics*, of the Government of States, *Civil* and *Ecclesiastical*; to which relate *Biography*, and *Civil* and *Ecclesiastical History*.

1. *Bodies*, or sensible Things, which constitute the natural World, the Knowledge of which is, in a large Sense, called *Physicks*, or *Natural Philosophy*, and is,

Or,

2. *Spirits*, or intelligent moral Beings, which constitute the intelligent or moral World, the Knowledge of which, in a large Sense of the Words, may be called *Metaphysics*, and *Moral Philosophy*, and is,

II. *Philosophy*, or the Study of Wisdom, being the Knowledge of Things, together with Practice correspondent thereto, in both which consists our Happiness. All Things or Beings are,





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O F
M O R A L S.



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E T H I C A:

Or the First PRINCIPLES of

Moral Philosophy;

And especially that Part which is called

E T H I C S.

In a CHAIN of necessary CONSEQUENCES
from certain FACTS.

Remember this, and shew yourselves Men. ISAIAH xli. 8.

This is your reasonable Service. St. PAUL, ROM. xii. 1.

*Hæc tractanti animo, & noctis & dies cogitanti, existit illa
a Deo Delphis præcepta cognitio, ut Ipsa se mens agnoscat,
conjunctamque cum Mente Divinâ se sentiat; ex quo, in-
satiabili Gaudio completur.* CIC. TUSC. DISP.

*Discite, O miseri! Et causas cognoscite rerum,
Quid sumus? Et quidnam victuri gignimur? Ordo
Quis datus?—Quem Te Deus esse
Jussit? Et humanâ quâ parte locatus es in Re?*

PERS. SAT. 3.

The SECOND EDITION.

PHILADELPHIA:

Printed by B. FRANKLIN, and D. HALL, at the
New-Printing-Office, near the Market. 1752.

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ADVERTISEMENT.

WHAT is here attempted, is a short System of Ethics or Morals (chiefly for the Use of young Beginners) which have, of late, been called The Religion of Nature; by which I would not be understood to mean a System of Truths and Duties which meer natural Reason would ever, of itself, have discovered, in the present Condition of Mankind, without the Assistance of Revelation or Instruction; for it is but a very little of GOD and Religion, or of Truth and Duty, that Man, in his present State, utterly uninstructed, is able to discover by his meer natural Powers, as the Fact hath abundantly demonstrated, where the ancient Instructions were lost. Nor can it, indeed, be imagined, from the Goodness of GOD, that when he first brought Man into Being, a Stranger to every Thing about him, that he would leave him to grope out every Thing that was necessary, or even expedient, in order to answer the End of his Being, his true Happiness, without Instruction, even in Language and Nature, as well as Religion and Morals; or, that when he had been surprized by a Temptation, and fallen into Sin, that he would leave him to perish without giving him further Instructions, to be handed down to his Posterity, how he and they should return to their Duty, and regain His Favour. And that the Fact was accordingly, we are assured from the most ancient Accounts of the first Condition of Mankind. What I would therefore be understood to mean by Ethics, or the Religion of Nature, is, That System of Truths and Duties, which, tho' they are not obvious to our weak Reason

son, without Revelation or Instruction, yet when discovered, whether by the one or the other, do evidently appear, upon due Consideration, to be founded in the first Principles of Reason and Nature; in the Nature of GOD and Man, and the various Relations that subsist between them; and from thence to be capable even of strict Demonstration.

WE know there are a great Number of Truths in Mathematicks and Natural Philosophy, which not One in Ten Thousand of the Bulk of Mankind would ever have thought of, if it had not been for such great Men as Euclid, Apollonius, Archimedes and Sir Isaac Newton, &c. which yet may, safely, and with great Advantage, be received upon their Authority, and be accordingly practised upon, by those who have not Leisure or Ability to attend to the Reasons of them: And now they have led the Way, it is not very difficult for those, who are capable of thinking closely, to enter into the Demonstrations of them: The Case is much the same as to moral Truths and Duties, with regard to the Authority of Prophets and Law-givers. It is the Part of the Prophet or Law-giver, as such, to discover Truths, and enjoin Laws, as Rules of Behaviour to the People, who are to receive them upon their Authority, as having but little Leisure or Capacity to exercise their Reason about them, and therefore act rationally in so doing: And it is the Part of the Philosopher, as such, as far as it is practicable, to enter into the Reasons and Demonstrations, on which those Truths and Duties are originally founded.

SUCH a short Delineation of Morals, may, perhaps, be of some Use, especially in these Times, wherein there is a Sect arisen, or rather revived, that is continually decrying Morality, as tho' it were only carnal Reason, and no Part of Christianity,

ty, nor scarce consistent with it : This, it may be presumed, they would scarcely do, if they duly considered what Morality truly is. And, on the other Hand, as one Extreme is apt to beget another, it is to be feared there may be another Sect arising, or gaining Ground, who from too just an Indignation at those absurd Notions of Christianity, are in Danger, for want of due Consideration, of not only setting light by that, but even of losing all serious Sense of the true Extent and Obligations of Morality itself. It is therefore the Design of the following Pages, to endeavour to give a just Notion of it, and the Reasons on which it is founded, and to shew its Extent and vast Importance, and what Connection there is between it and Christianity.

I would only advertise this one Thing further ; That no Speculation or Demonstration whatsoever, is of any further real Use to us, than so far forth as it directs or engages us in Life and Practice, on which our Happiness all depends. And, as our Reason in these Things, is, at best, but very dark and weak, it is of the greatest Importance to us, that we diligently study the holy Oracles, in which we have the sublimest and most advantageous Instructions and Incentives to Practice, with regard to these Matters, which are of the utmost Importance to our true and everlasting Happiness. However, as we are reasonable Creatures, and obliged, as such, to yield unto GOD, the Author of our Beings, a reasonable Service, it may be of very good Use for us, as far as it will go, with an implicit Submission to Him for the rest, to exercise our Reason upon these great and important Subjects.

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N. B. There are several Principles of Reasoning supposed in the following Tract, as having been known from the *Noetica*: However, as this may fall into some Hands that have not that Tract, I hope I may be excused, if there be in this some Repetitions.

ETHICS:

ETHICS:

OR

Moral Philosophy.

THE

INTRODUCTION.

Of the Nature of Ethics, or Moral Philosophy, in general.

I.

AS *Natural Philosophy* is the Knowledge of the natural World, or the World of Bodies, and the general Laws of the corporeal Nature, together with all those practical Matters thereon depending, that promote our comfortable Subsistence and Well-being in this present State; so *Moral Philosophy* is the Knowledge of the moral World; the World of Spirits, or intelligent free Agents, and the general Laws of the moral Nature; together with all that practical Conduct and Behaviour thereon depending, that is necessary to promote our true Happiness, both in our present and future State. And as the *NOETICA* imply all those Instructions and Means, that relate to the Improvement and Conduct of our

B

Under-

Understandings in Pursuit of the Knowledge of Truth: So the *ETHICA* imply all those Instructions and Means that relate to the Regulation and Conduct of our Affections, Actions and Behaviour, in Pursuit of the Enjoyment of our true and chief Good.

2. THE World of intelligent free Agents, indeed, comprehends the whole System of created Spirits, both Angels and Men, and whatever other Species there may be, considered as being derived from, and under the Conduct and Government of Almighty GOD, the Author, the Father and Lord of all. But what I mean chiefly to insist upon, is, the *Knowledge of ourselves*, as we are *Men*, or a moral System of rational Animals, in all the Relations wherein we stand, both with regard to GOD, ourselves, and one another, with a Behaviour suitable thereunto (without considering us particularly either in our *æconomical* or *political* Capacities) which is the Foundation of all the rest, and is usually termed *Ethics*.

3. *ETHICS* is the Art of living happily, by the right Knowledge of ourselves, and the Practice of Virtue: Our *Happiness* being the End, and *Knowledge* and *Virtue*, the Means to that End.

4. WE are said to live happily when we enjoy ourselves, and all that is really good for us, in the whole of our Nature and Duration; *i. e.* considered, not only as sensitive, but as reasonable, free, active, social and immortal Creatures. For *Happiness* means that Pleasure which ariseth in us from our Enjoyment of ourselves, and all that is really good for us, or suitable to our Natures, and conducive to our Happiness in the whole.

5. THE

5. THE Enjoyment of, ourselves, and all that is truly good, depends on a good Habit, or State of the Soul, united with, and delighting in its proper Objects, which are *Truth* and *Good*; the first being the Object of the Understanding, and the other of the Will and Affections: And this good Habit is the same Thing with *Virtue*.

6. *VIRTUE* consists in that Integrity, Firmness and Stability of the Soul, whereby we do honestly and stedfastly persist, in spite of all Temptations to the contrary, in the Love and Practice of *moral Good*, and the Hatred and Forbearance of *moral Evil*: *Vice* is the contrary.

7. *MORAL Good* consists in freely chusing and doing whatsoever Truth and right Reason dictate as necessary to be chosen and done, in order to our true Happiness: *Moral Evil* the contrary; for moral Good must mean, the Good of a moral Agent; *i. e.* of rational, conscious, free, self-exerting and self-determining Agent.

8. THERE are two Things necessary to be considered, with respect to the Nature of *moral Good*: *viz.* The *Criterion*, or Test, by which, in the right Use of our Reason, we determine what we ought to do, or forbear; and the *Obligations* we thereupon find ourselves under to the Practice of it.

9. (I.) THE *Criterion* or Test, whereby we determine what we ought to do or forbear, or what those Actions and Forbearances are, which are to be chosen and done, is the *natural Good* of them, or that Pleasure and Happiness in the whole of our Nature and Duration, which naturally attends them: For we find by Experience, that some Things, Affections and Actions, are, in the very Nature of them, attended with Pleasure

or Happiness, either to the Mind, as perceptive of Truth, or to the Will and Affections, as desirous of Good; and others with Pain or Misery, in respect to the one or the other. In some we have a quick Sense of the Decent and Amiable, which delight the Mind; and in others, of the Deformed and Odious, which displease it: In some we perceive the Advantage, in others the Mischief attending them, to ourselves or others; and accordingly, the former are attended with inward Tranquility, Acquiescence, and Self-approbation, and the latter with Anxiety, Remorse, and Self-reproach. And as Ease, Pleasure or *Happiness*, is what we call *natural Good*; so Uneasiness, Pain or *Misery*, we call *natural Evil*.

10. BUT in order to make a right Judgment of *natural Good* and *Evil*, as being the Test of *moral*, we must (as I said) take into the Account, the *whole of our Nature and Duration*, as being *sensitive* and *rational*, *social* and *immortal* Creatures. It must therefore be the Good and Happiness of the *whole human Nature*, and the *whole moral System*, in *Time*, and to all *Eternity*. Hence the Good of the *animal Body*, or the *Pleasure of Sense*, is but imaginary, and ceaseth to be *Good*, and hath even the Nature of *Evil*, so far forth as it is inconsistent with the Good and Happiness of the *Soul*: Which is also the Case of *private Good*, so far forth as it is inconsistent with the *Good* of the *Publick*; and *temporal Good*, so far forth as it is inconsistent with that which is *eternal*.

11. AND this our *Good* and Happiness in the whole, does necessarily coincide with, and even result from, the *Truth* and *Nature* of Things, or Things, Affections and Actions, considered as
being

being what they really are ; * for thus to consider them, is the same Thing with considering them as being *fit*, and tending, in the *Nature* of them, to render our rational, social and immortal *Nature*, in the whole ultimately happy : And such Affections and Actions, correspondent to such Natures and Characters, must be necessarily and eternally fit ; it being impossible to conceive of such Natures and Relations, but such moral Affections and Actions will result as *fit* and *right*, and the contrary, as *unfit* and *wrong*. So that the *general Good* of the whole, the *Nature* and *Fitness* of Things, and *the Truth* of Things, or Things considered as being what they are, are, as I apprehend, really coincident, and do, in Effect, come to the same Thing, in settling the Criterion of *Right* and *Wrong*, or the Test whereby we must determine what we are to chuse or avoid, and to do or forbear.

12. *MORAL Good* must therefore consist in freely chusing and acting conformable to the *Truth* and *Nature* of *Things* ; or to Things, Affections and Actions, considered as being what *they* really are, *i. e.* as tending, or not tending to our true Happiness, as being what *we* really are : Or (which is the same Thing) in chusing and acting according to the *Fitness* of *Things*, or to Things, Affections and Actions, considered as fit or subservient, in their own Nature, to promote our best *Good* and Happiness *in the whole*. And this again is the same Thing with acting according to *right Reason* (which has been sometimes called the *Criterion*) it being by the right Use of our Reason that we apprehend Things

* Vide Clarke, and Wollaston.

as being what they really are, and discover which those Things, Affections and Actions are, that do, in the Nature of them, tend to our true Happiness in the whole; and thereby judge what we must do and avoid, and form Rules by which we must act in all our Conduct and Behaviour, so as to be truly happy.

13. (II.) THE *Obligation* we are under, as moral Agents, to practise accordingly, implieth some *Law*, binding us, under certain Penalties, to such Actions as are morally Good, and to forbear the contrary; and this constitutes the Notions of *Duty* and *Sin*, and is two-fold, *Natural* and *Internal*, or *External* and *Moral*.

14. (I.) THE *natural* and *internal* Obligation to the Practice of moral Virtue arises from the *Law* of our *Nature*, or that *Law* which GOD hath established within our own Breasts, and in the Frame of our Nature. And this is the *Law* of *Reason* and *Conscience*, together with the *Law* of *Self-love*, and *Self-preservation*, and the *Law* of *Benevolence*.

15. (I.) THE *Law* of *Reason* and *Conscience* is, I think, the same Thing which some have called the *moral Sense*,* being a kind of quick and almost intuitive Sense of Right and Wrong, deriving, as I conceive, from the perpetual Presence and Irradiation of the Deity in our Minds, and dictating with a strong and commanding Force what is reasonable, fair and decent, and so fit and right to be done, and giving us Applause and Satisfaction when we conform to it, and blaming and reproaching us, and filling us with Uneasiness and Remorse, when we act contrary to

* Vide *Shaftesbury*, *Hutchison*, and *Preceptor*, or *Turnbull*.

to its Dictates: It being the Law of our Nature, that we should always affect and act conformable to the inward Sense of our own Minds and Consciences. And those consequent pleasing or uneasy Sentiments, considering it as a Law, are its Sanctions.

16. (2.) THE Law of *Self-love* and *Self-preservation*, which makes us solicitous for the Continuance of our Existence, and the Enjoyment of ourselves, and ariseth from the Consciousness of our Existence, and of Pleasure or Pain, naturally attending certain Conditions in which we are, or may be, or the contrary; which therefore are its Sanctions. For it is manifest that we are, by the Author of our Nature, laid under a Necessity of valuing ourselves, and our own *Interest*, and of seeking and pursuing our own *Preservation* and *Well-being* or Happiness, and whatever we find tends to it, or is connected with it; and consequently that of the Society to which we belong, with which we find our own is, in the Nature of Things, necessarily connected.

17. FROM whence ariseth (thirdly) the Law of *Benevolence*, or that Disposition we find also implanted in us towards the Good of others, arising from Reflection, whereby we are led to put ourselves in each other's Stead, and to have a secret Pleasure or Uneasiness in the good or ill Condition of others, from a Consciousness of our own, in the like Situation; which Sentiments therefore are its Sanctions. This Principle makes us desirous of each other's Esteem and Goodwill, and puts us upon doing what we know may be pleasing and advantageous to each other, and to the whole; so that *self* and *social Good* cannot

not be considered in themselves, as at all interfering, but as being intirely coincident and subservient to each other.

18. BUT while we rest here, and act upon no other Views or Motives than these *Laws of our Nature* suggest, without considering them as being the Laws of the GOD (or the Author) of Nature ; though what we do, may be said, according to the common Acceptation, to be merely *morally good or evil*, and *virtuous or vicious* ; yet there will be nothing in it (however firm and stable our Conduct be) that can properly be called *Religion*, which must ever enter into the just and complete Notion of *Morality* ; for this must be understood to comprehend every Thing that can either direct or influence our moral Behaviour, and consequently must consider us in all the Relations wherein we stand, not only to ourselves and one another, but, above all, to the great Author of our Being, on whom we do intirely depend, and to whom we are therefore, in all Reason, accountable.

19. (II.) The *external and moral Obligation* we are under to those Actions and Forbearances above-mentioned, ariseth from *moral Government*, or the Consideration that they are the Will and Law of a Superior who aims at our Happiness in enjoying them, to whom we are therefore accountable for our Behaviour; and by whom we shall be rewarded or punished ; *i. e.* made to feel Pleasure or Pain, according as we behave well or ill (which are its Sanctions :) So that this Obligation takes its Force from the former, and this is two-fold, *political and religious*.

20. (I.) THE *political Obligation* to the Practice

tice of these moral Actions and Forbearances, is the Consideration that they are the publick Will, or the Will and *Law of the Society* or Government we live under, and to which we are accountable (whether indeed it be a *Family* or a *State*) enforced by the Sanctions of temporal Rewards and Punishments. In this View *moral Laws* become *political Laws*, and *moral Good*, *political Good*, to which many others might be added, for promoting of the publick Weal.

21. BUT here again, tho' G O D is the Founder of Government, both œconomical and political, yet while we rest on this Foot, and act meerly under these political Views, and with a Regard only to our Interest in this World, tho' we may be said to be meer *moral Men* (as that Expression is commonly used) or *good Citizens*, and *good Common-wealthsmen*, we cannot be said to be *religious*, no, not even in those Actions that relate to G O D himself. But,

22. (2.) THE *religious Obligation* we are under to those Actions and Forbearances that are necessary to our Happiness in the whole, is the Consideration that they are the Will and *Law of G O D*, our Creator, Preserver, and supreme moral Governor, the great Author, Head and Lord of the whole social System, enforced by the Sanctions of *eternal Rewards* and *Punishments*, to whom we are justly accountable for all our Behaviour, and by whom we must expect to be treated well or ill, according as that shall be found to be good or bad.

23. FOR it will appear hereafter, that they must be the Will and Law of G O D concerning us, because He being perfectly happy, and Self-suffi-

sufficient to his own Happiness, cannot aim at any Advantage to himself, in giving us Being, or in any of his Dispensations towards us; and consequently, that his great End must be our Happiness; and that this he will consider as *his* Interest, his Delight and Glory, that his rational Creatures be in the whole, a happy System, by doing what is fit and right upon all Occasions. It being therefore his Aim that we be happy, whatsoever does, in the Nature of it, and according to the Constitution which he hath made, tend to his Honour and our true Happiness, as being therefore fit and right, must be his *Will* and *Law* concerning us, and consequently our *Duty*, and what is contrary thereto, must be *Sin*.

24. THAT, therefore, which constitutes the Nature of *Religion*, and denominates our Actions and Behaviour *religious*, and makes *Religion* and *Morality*, in the complete Notion of it, coincident, is, That we forbear whatsoever tends to our Misery, and do every Thing that tends to our Happiness in the whole, in Obedience to the Will of GOD, and from a Sense of Duty to Him, and in View of his All-seeing Eye, and the Account we are to give of ourselves to Him.

25. So that upon the whole it appears, That *Morality*, in the just Extent of it, is the same Thing with the *Religion of Nature*, or that *Religion* which is founded in the Nature of Things; and that it may be defined, *the Pursuit of our true Happiness by Thinking, Affecting and Acting, according to the Laws of Truth and right Reason, under a Sense of the Duty that we owe to Almighty GOD, and the Account we must expect to give of ourselves to Him.* * Since therefore *Truth* and
Duty

* Vide Croufax's *Art of Thinking*, Page 60. Vol. 1.

Duty are thus necessarily connected, it must be our Business in this Essay, to search out all the *Truths* that relate both to *ourselves*, to *GOD*, and our *Fellow Creatures*, and thence to deduce the several *Duties* that do necessarily result from them.

26. Now these may be all reduced to that grand ancient Principle of true Wisdom, *Know thyself*; which must imply, not merely the Knowledge of ourselves, singly considered, but also in all the Relations wherein we stand; for this is the Knowledge of ourselves in the whole: And because we are *active* as well as *intelligent* Creatures, and our Happiness depends on *Action* as well as *Thinking*, it must therefore be understood to mean a *practical Knowledge*. I shall accordingly explain this Enquiry under these *six* following Heads, which, in order the better to bring them down into Life and Action, I chuse to express them generally in the first Person, or in the Manner of a Conversation with ourselves; which Method may, perhaps, be most useful, in order to teach young People how to reason with themselves upon these great and important Subjects to the best Advantage.

27. LET therefore every one, in order to the right Knowledge of *himself*, and his *Duty* and *Happiness*, and that he may the more effectually be engaged in Practice, thus seriously reflect and enquire concerning himself. I. *Who am I?* II. *How came I to be what I am?* III. *For what End was I made and have my Being?* IV. *What ought I immediately to do, and be, in order to answer the End of my Being?* V. *Whether I am what I ought to be?----*If not, VI. *What ought I to*

I to do, as a Means, in order to be and do what I ought, and in order finally to answer the End of my Being? The three first of these Enquiries will discover the Truths; and the three last, the Duties, that we are concerned to know and do in order to our true Happiness: And the Truths are the speculative, and the Duties are the practical Part of Moral Philosophy.



P A R T I.

The *Speculative* PART of
MORAL PHILOSOPHY.

C H A P I.

Of the Nature of Man, his Excellencies and Imperfections.

§ 1. (I.) **I**T is *first* necessary that we consider the *Truths* contained in the *Speculative* Part of this Science, relating to *G O D* and *ourselves*: And as we take our Rise to the Knowledge of *G O D* and his Conduct towards us, from the Knowledge of ourselves, and our Intercourse one with another; we must therefore begin with this, and in order hereunto, let every one seriously ask himself this Question; I. *What am I?* A Question that I doubt few seriously think of, or much concern themselves about, and so live and die great Strangers to themselves, however near and dear that *Self* of ours is to us! And that he may duly answer this Enquiry, let him thus consider and reason with himself.

§ 2. As I am certain from the Perceptions and Operations of my own Mind, that *I am*, or have a Being; so I know that I am not a *Stock*, a
Stone,

Stone, or a Tree ; for they have manifestly no *Sense or Activity* : Whereas I am conscious that I can *see, hear, taste, smell and feel*, and enjoy *Pleasure*, and suffer *Pain*, and can spontaneously *exert* myself, and *act* and move from Place to Place, in Pursuance of the one, which I *love* and *delight* in, and for avoiding of the other, which I *bate* and *dread*. All which are much nobler Powers and Faculties than those inanimate Beings are furnished with.

§ 3. ~~NOR yet am I a Beast, a Horse, a Dog,~~ or an Ox, &c. for tho' they appear to see, hear, &c. and to feel Pleasure and Pain as I do, and can move themselves spontaneously from Place to Place ; yet they have but low, groveling Sensations, Exertions and Enjoyments. They appear to have no Notion of any Thing but the Objects of Sense, can conceive nothing of Duty and Sin, and seem capable of no Enjoyment of any Thing but Meat and Drink, and the Means of continuing their Species, and defending themselves ; and these only are the Things to which their Exertions and Activity tend.

§ 4. WITH REGARD to these, they have, indeed, a wonderful Sagacity, and what looks like Reasoning, Design and Contrivance, and a social Tendency ; but these do not seem to be any Thing of their own, because they have them originally, and do not acquire them by Teaching, Trial and Industry. This Sagacity therefore seems to be what we call an *Instinct* ; by which Word, nothing else can be meant, but that they are rather passively acted and conducted by some other Being ; some governing Mind on whom they depend, according to certain Laws of Nature which He hath established, that they act from

from any Principle of Deliberation and Design within themselves.

§ 5. THESE Sensations, Appetites and Exertions, indeed, I find I have in common with them; but then I am conscious of vastly nobler Powers and Faculties than these. For I find I can *reflect* and look into my own Mind, and consider myself and my own Powers and Actions, and their Objects: I can attend to the Light of the *pure Intellect*, and *compare* one Thing with another, and observe their several *Relations*, and abstract and give general Names. I can *judge* of True and False, and of Right and Wrong, and deliberate and weigh Things, and *reason* and infer one Thing from another, and reduce them into *Method* and Order, according to their various Connections and Dependences. I can *excite* Imaginations and Conceptions of Things past or absent, and recollect them in my Mind at Pleasure, and reject or *keep* them under my Consideration as I please, at least in a good Measure, and am at *Liberty* to suspend judging till I have carefully examined them, and to *act*, or not to act, in Consequence of my Deliberations, as I think fit. In the Impressions of Sense indeed, and the Perceptions of Evidence, I am passive, but in all these I am evidently active, and can chuse or refuse, will or nill, act or forbear, from a Principle of Self-exertion; which are all truly great and noble Powers.

§ 6. I CAN, moreover, in Consequence of these Abilities, contrive and project *Ends* and *Means*, and Reasons of acting, and *Rules* to act by, and foresee much of the Events of my Conduct. I can give *Laws*, and propose Motives to myself or others, and exact an Account of myself

myself or them, and give an Account to myself or others, whether I or they do, or do not act according to those Laws. And I find, that as I *love* or *bate* Things according as they are agreeable or disagreeable to me; so I have *Hopes* or *Fears*, *Joy*s or *Griefs*, according as I feel, or have in View, Pleasures or Pains, and am *conscious* of having done well or ill, and that my own *Conscience* will not fail to *justify* and *applaud*, or *accuse* and *condemn* me accordingly; and as I feel great *Joy* and *Satisfaction* in having done what I apprehend to be right, so I feel no less *Shame*, *Horror*, and *Remorse*, when I have done what is wrong.

§ 7. FROM hence I not only know that I have a Being, but also that when I am in tolerable Circumstances, and do well, I have a great Enjoyment of that Being; that it is very dear to me, and that I am, above all Things, concerned to preserve and continue it, and to make it as comfortable and happy as ever I can; and am therefore desirous to acquire and enjoy all the Means and Accommodations, the Goods of the Mind, Body or Fortune, that are necessary and convenient for that Purpose; which I have also a great Value for, in Proportion to their Subserviency to that End, and am very *fearful* of being deprived, and very apt to be *displeased* or feel Resentment at any One that would deprive me of them, and *grateful* to any One that does any Thing towards furnishing me with them, or securing them to me. And all these Desires and Affections of the *private Kind*, are evidently planted in our Nature to be subservient to our personal Subsistence and Well-being.

§ 8. AND

§ 8. AND as I can look back and remember what I have been knowing to in my Time ; so I can imagine a Time when I was not, and conceive a Notion of a great Number of Ages and Transactions before me, and of an endless Succession of Ages and Transactions to come. And I cannot only conceive that I may, but cannot refrain from being earnestly desirous, in some Condition or other, to bear a Part in them, and to enjoy myself happily through all imaginable Periods of Duration : So that though I know there must have been a Time when I began to be, yet I am solicitous that I may never cease to be, and to enjoy myself; and cannot avoid having Hopes of this, even after Death, since this Life turns to but little Account. All these are so many Facts, and I am conscious and intuitively certain of them, if I look carefully within myself. And such are the Properties of my *Soul* or *Spirit*, which is properly *myself*; my reasonable and active Nature.

§ 9. BUT besides these Things which relate to my *Soul* (*myself*, or *spiritual Nature*) I find that I have a wonderfully contrived, and admirably useful Engine, *my Body*, which I constantly carry about me, and animate throughout (being tied and confined to it by the present Laws of my Nature) consisting of a vast Number and Variety of Parts and Organs, exquisitely framed and fitted to each other, and to all the Functions, Powers and Operations of my Soul ; my Eyes to see, my Ears to hear, my Tongue to speak, my Hands to handle, and my Feet to walk, &c. (not to mention a thousand Instances of the most wise Design and Contrivance, in all the inward Parts throughout, for all the Purposes of the

Animal Œconomy, which are not immediately subject to my own Will and Activity.) Upon the Account of which, as well as the abovementioned Powers of my Soul, I must confess that, however I came to be, I am indeed *fearfully and wonderfully made*.

§ 10. I also find, upon looking about me, an endless Variety of sensible Objects ; a glorious Heaven above me, and a spacious Earth beneath me, furnished with a surprizing Variety of Inhabitants, all connected (together with my own Body, one of the most curious Machines of them all) in a most wonderful Manner one with another. So that it is manifest from their Dependence and Subserviency, that they are contrived and designed to constitute, as in Fact they do, one harmonious, beautiful and useful System ; one complete and intire Whole ; in which I find every Thing fitted, in the best Manner, to my own Conveniencies and Pleasures, both for the comfortable Subsistence of my Body, and the Entertainment and Delight of my Soul ; but so, that it was, at the same time, the manifest Design of them to excite, engage, direct and employ my Activity, without which I find I cannot comfortably enjoy either myself or them.

§ 11. I CAN moreover carry my Thoughts and Imaginations throughout the vast Spaces of Heaven and Earth, and have a mighty Curiosity to pry and search out the Secrets and Laws of Nature, and discover and conceive, as much as I can, of the great Author of it, and what Sort of Behaviour and Conduct is suitable to my Nature, and the Relation I stand in to Him and my Fellow Creatures, as tending to make me and them happy, and as such, must be amiable, and
cannot

cannot fail of approving itself, not only to my own Reason and Conscience, but also to Him and all reasonable Beings, whose Esteem and good Will I am, from a Tendency founded in Nature itself, very solicitous to obtain. (*Introd.* 15. 16. 17.)

§ 12. Of which, as I know there are a great Number of my own Kind, so I cannot reasonably doubt but there are others of various Orders above me, which may probably have other and nobler Senses than those five narrow Inlets that I am acquainted with; and confined to, and far greater and nobler Abilities, both of Understanding and Activity, than I am furnished with. Such I can easily conceive to be possible; and, from the various Gradations in Perfection of Being, in the several Tribes below me, it is very probable there may be the like Gradations in several Tribes of Beings above me.

§ 13. As to those of my own Species (from which by Analogy I may form some Notion of them) I find we were evidently made for Society, being furnished with the Power of *Speech* as well as *Reason*, whereby we are capable of entering into the Understanding of each other's Minds and Sentiments, and of holding mutual Inter-course and Conversation one with another, and jointly conspiring to promote our common Well-being; to which we are naturally led by a Principle of *Benevolence*, and *social Dispositions* and *Affections*, founded in the Frame and Condition of our Nature, which not only placeth us in the various Relations of *Husbands* and *Wives*, *Parents* and *Children*, and other *Relatives*; but also lays us under a Necessity of mutual Dependence one upon another, which obligeth us to enter into Compacts

for our Defence and Safety; and for maintaining both private Right and publick Order, and promoting the common Good of our Species, in the several Communities to which we belong. And as I have a quick Sense of what is right in others towards me as being what I am, and of my own Ease and Comfort, so I cannot divest myself of a Sense of what must, for the same Reason, be right in me towards others, and a Sense of Tenderness and Compassion for those that are in Misery, whereby I am strongly prompted to relieve them: And these Tendencies and Affections of *the social Kind*, are evidently planted in us for promoting our social Happiness. And finally; as I cannot long enjoy myself in a State of Solitude, and have a strong Passion for Society; so I find, in Fact, that my true Interest and Enjoyment of myself, depends on the general Interest and good Order of the Community, and this, in Addition to those social Dispositions, strongly prompts me to the Love of my Country, and to be forward and active in whatever may promote the publick Weal. Such are my Abilities and Advantages, and such my Condition, Circumstances and Tendencies, and those of the Kind to which I stand related.

§ 14. But then, if I consider myself a little further, I find, after all, that at best I am attended with very great Limitations and Imperfections. I cannot subsist myself a Moment in Ease or Existence, nor add one Power or Faculty to those I have: And there are certain Bounds (small compared with what I can easily imagine) beyond which I cannot at all extend or exert them. My Sight and Hearing are very scanty; my Understanding is but small; my Conceptions are
very

very feeble ; my Memory is very brittle ; my Attention is very weak ; my Knowledge is very confused ; my Will is very irresolute ; my Power is very infirm, and my Activity can extend but to a very small Compass.

§ 15. BUT, which is worse, I find (which is the general Complaint of every one more or less) that we are troubled with some unhappy Tendency or other, which seems to be founded in the Frame of our Nature ; some idle, sensual Disposition ; some importunate Appetite, or some untoward Passion, which it is very difficult to keep within reasonable Bounds, and in Indulgence to which, it is much if we have not contracted some ill Habit or other, or, at least, been guilty of many grievous Miscarriages, for which our Reason and Consciences have sadly reproached us, and given us very great Uneasiness, and sometimes terrible Apprehensions and Forebodings of Vengeance to come, unless we repent and reform. And Multitudes, I observe, are miserable Slaves to these perverse Dispositions and Habits : Hence the sad Complaints of the Prevalence of Lust, Passion, Prejudice, Pride, Deceit, Oppression, &c. much obtaining in the World, corrupting and byassing the Minds, perverting the Judgments and Resolutions of Mankind, and leading them into many Errors and Vices, to the great Mischief and Confusion of Society, as well as the Ruin of particular Persons.

§ 16. AT the same time we find, by sad Experience, that we are daily liable to many Infirmities and Diseases, Pains and Miseries, Losses and Disappointments, and perpetual Uncertainty, with respect to Life and Health, and every Thing about us, and must expect, in a lit-

tle Time to quit our present State of Being, and resign to the common Fate of a Dissolution, which is called *Death*, that King of Terrors, who is incessantly making his Approaches towards us in one Shape or other. Such a strange Mixture is human Nature! Such a various Creature is Man! Such his noble Abilities and Excellencies on the one Hand, and such his Imperfections and Wretchedness on the other.

C H A P II.

*Of the Author of our Nature, * His Perfections and Operations.*

§ 1. (II.) **I** PROCEED now to the next Enquiry. Let every One then, in the *second* Place, seriously ask himself this Question, *How came I to be, and to be such an imperfect and sinful Being as I am?* For we cannot have a right Knowledge of ourselves, without considering, not only what we are in ourselves, but also how we stand variously related, and particularly, without looking to the Cause of our present Being and Limitations (*Introd.* 26.) and in order to answer this Question, let us consider and reason with ourselves in the following Manner.

§ 2. I KNOW that I have a Being, because I perceive and act, and that I must have had a Beginning of Existence, because there must have been a Time when I did not perceive or act, and
I can

* *Quid prius dicam solitis parentis,
Laudibus, qui res hominum ac Deorum,
Qui mare & terras, variisque mundum,
Temperat heris?* HOR.

I can have no Notion of the Existence of an intelligent active Being, without conscious Perception and Activity. And if I began to be, I must have been made. It is certain I could not come into Being by meer *Chance*, for that is nothing but an empty Name, which we vulgarly use only as a Cover to our Ignorance or Inadvertence. I also know I did not make myself, for that is impossible, and would imply, to be, and not to be, at the same Time; nor have I Power to continue myself in Being so much as one Moment; nor can I a Moment secure my Health, or any of my Enjoyments (Part I. Chap. I. § 14.) so that I find I am wholly a limited and dependent Being.

§ 3. IT is therefore certain, that I must have had a Cause; for an Effect, or Thing made, without a Cause, is a Contradiction, and can have no Meaning: There must then be some other Being on whom I depend. And since *there cannot be an Effect without a Cause*, it is evident that the Cause of my Being must have Powers capable of producing such an Effect; otherwise there would still be an Effect without a Cause, than which nothing can be more absurd. It is evident that my Parents could not be the adequate Causes; they could, at most, be only the Occasions or Instruments of my Being; for it never was in their Power that I should be at all, or being, that I should be such as I am; nor could they continue me a Moment in Being, Health or Ease. It is therefore plain that I must look higher for an adequate Cause, both of my Existence and Subsistence.

§ 4. IT is moreover manifest, that *no Cause can give what it hath not*, or, which is the same Thing, produce an Effect more noble, or of

greater Powers or Perfections than itself; for then again, there would be an Effect without a Cause, or Something produced by Nothing, which is impossible. Hence, therefore, it is plain, that what is destitute of Perception, Consciousness and Intelligence, cannot produce a perceptive, conscious, intelligent Being: What is void of any Principle of Deliberation, Liberty and Activity, cannot produce a considerate, free, active Being, &c. It is consequently evident, that the Being who brought me into Being, must himself be possessed of Powers or Perfections analogous to those I experience in myself.

§ 5. SINCE, therefore, I know I have some considerable Degrees of Understanding, Knowledge, Will, Force and Activity, with Freedom of Deliberation, Choice and Design, and the Powers of Self-exertion, and Self-determination, together with some Sense of Benevolence, and of Right and Wrong, or Equity and Iniquity, and some Disposition to do the one, and avoid the other (Chap. I. § 5, 6.) It is from hence evident, that the Almighty Being, who made me, and whom I call G O D, being the genuine and adequate Cause, from whom I derived, and on whom I depend, must Himself have *Understanding, Knowledge, Will, Force, and Activity*; must have *Liberty, Choice, Deliberation, Self-exertion, and Self-determination*; and must be a Being of *Equity, Justice and Goodness*, and all other moral Perfections, which are implied in these, and which are comprehended under the Terms *Holiness and Rectitude*. And as I am thus truly made by Him, and in some Measure to resemble Him, He must therefore be strictly and properly my *Parent*, or the *Father of my Spirit*.

§ 6. Now

§ 6. Now what I thus argue from myself to the Cause of my Existence, must be equally true of every other intelligent active Being, that knows he must have had a Beginning of Existence, and is limited and dependent, however so perfect, as well as of me. From whence it is evident, that this universal Cause must be possessed of the highest Perfections and Powers that are conceivable, or do at all obtain, and that he must hold them entirely independent of any other Being whatsoever: And, being independent of any other Being, it is evident, that He cannot be under the Power of any other Being to limit or controul Him, and that all other Beings must be entirely dependent upon Him, and consequently must have derived from his Will and Power, and therefore be limited to various Degrees of Being and Perfection, as pleaseth Him. So that He must hold, possess and enjoy *all possible Perfection* in and of Himself, without any possible *Limitation* or *Imperfection*, and must be the universal *Father of Spirits*, and was accordingly by the wisest of the Ancients, stiled, *The Father of the Universe*. *
 το γαρ αὐτοῦ γενεὴ ἐστίν -- ἡ αἰὼν πατὴρ, &c. *Arat.* in *St. Paul, Acts xvii.* 28.

§ 7. SINCE, therefore, he thus exists, independent of all other Beings, and they, by the Necessity of their Nature, derive from Him, and depend on Him, it is plain that he must exist originally by the absolute Necessity of his Nature without any Cause, and consequently be *All in All*, All that truly is, All Perfection and Fulness of Being, or *Being* and Perfection, by way of Eminency, and so He alone must be the *necessarily existent Being*, or that Being, to whom it is peculiar

* Vide *Clarke's* and *Burnet's Boyle's Lectures*.

peculiar that *Existence* is necessarily implied in his very *Essence*. Hence He was, by the wisest of the Ancients, called the TO ON, and the οὐτως ὢν, or *the Being who truly exists*; and hence the Name *JEHOVAH*, by which He thought fit, from the Beginning, to be called, in Contradistinction to all precarious and dependent Beings, signifies, *The Essence existing*, or the Being whose Essence implieth Existence, and whose Existence is ever present, without any Limitation to Time or Place. †

§ 8. NOR can there be more than *One* such Being, because it is thus evident that He alone can *necessarily exist*, and that *all possible Perfections* are united in Him, or *One* in Him; it being a Contradiction, that two or more Beings should each have all possible Perfection. And since He must thus have such an absolute Fulness of Being, He is on that Account said to be *Truth* and *Good*, by way of Eminency: He is *Truth*, as in Him there is all Reality, and *Good*, as in Him there is all Excellency, even every Thing that can contribute to render both Himself and all His Creatures entirely happy; and He is called *Truth*, as He is intelligible; and *Good*, as He is eligible. He must therefore be the Source of all *Happiness*, both with regard to the *Intellect*, *Will*, *Affections* and *Activity*.

§ 9. IN this Method of Reasoning it is evident, that the great Cause or Author of my Being and Powers, and those of all other Spirits, or intelligent active Beings, must necessarily be *Infinite*, *Eternal* and *Unchangeable*. For if He be out of the Power of every other Being to limit or controul Him, his Knowledge, Power and Activity, cannot be confined to any particular Object,

† Vide *Hutchinson's Moses Sine Principio*.

Object, in any Point of Space or Duration, since all Being, Time and Place, depend on Him, nor can He be liable to any Change from any Power whatsoever, since all Powers derive from Him. So that, as there never was a Time when He could have begun to be, so it is impossible he should ever cease to be, or be altered from what he is. And for the same Reason that he cannot but be present here or there, or to every particular Person or Thing, in any assignable Place or Point of Space, he cannot but be every where else, or *Omnipresent*, since all Existence perpetually depends on Him. And hence it is plain, that all Things past, present, or to come, in all Parts of the Universe, must at once be present to Him, as being perfectly known to Him, and subject to Him, as being intirely dependent on his Almighty Will and Power.

§ 10. NOR can I doubt of the Existence of such a *necessary and eternal* Being, from the Existence of *necessary and eternal Truth*. There are a great Number of evident Truths that come within our Reach, which I find exist necessarily and eternally independent of my Mind, or any other created Mind whatsoever, by the Light and Evidence of many of which (to which I find my Mind is passive) I am enabled to judge of True and False, and of Right and Wrong, in every particular Case : Such as these, *Action implies Existence* ; *an Effect must suppose a Cause* ; *the Whole is bigger than either of its Parts* ; *Things equal to another are equal among themselves* ; *what is Right or Wrong in another towards me, must be equally Right or Wrong in me towards him, &c.* Now, these and the like Truths imply the necessary Habitudes of certain Essences that do not depend on any particular Existences in Nature, and must therefore

therefore have an antecedent mental or intellectual Existence; and there can be no Conception of Truth without a Mind perceiving it, or in which it exists. Since, therefore, there are eternal Truths necessarily existing, independent of any created Mind, or any Thing existing in Nature, it is evident there must be an eternal, necessarily existing, independent Mind, in which they originally exist, as one eternal Light of Truth, and by whom they are exhibited to all other Minds in various Measures, according to their several Capacities and Application, enabling them to judge of every particular Thing that comes within their Notice. * He is therefore the great *Parent Mind*, from whom derives all Light and Knowledge to every created Intelligence, being, as it were, the intellectual Sun enlightening our Minds, as the sensible Sun, by his incessant Activity, enlighteneth our Eyes.

§ 11. WHAT I have thus argued from my own Existence, Powers and Faculties, and those of every other intelligent and active Creature, and from the Existence of eternal Truth, may be also demonstrated from the Existence of every sensible Thing that I see, hear and feel, from without me. I know that I am not the Cause of any of those Impressions that are made upon my Senses; Light, Colours, Sounds, tangible Qualities, &c. I am sure they do not depend upon my Will and Activity; for I am intirely passive in the Reception of them. Nor can they be without a Cause, nor yet from any senseless, inert or unactive Cause, for that is a Contradiction in Terms. They must therefore be

* Vide *Norris's Ideal World and Miscellanies*, and *Cambray's Demonstration*.

be the constant Effects of an intelligent Cause, intimately present with me, and incessantly active upon me, who continually produceth all these Sensations in my Mind, correspondent to the Archetypes in his all-comprehending Intellect, according to certain stable Laws, or fixed Rules, which He hath established to Himself, and which are commonly called the Laws of Nature. When therefore I consider the whole System of these sensible, as well as the intelligible, Objects that surround me, and under the Impression of which I continually live, I must conclude, that *I live, and move, and have my Being*, in Him, who is the perpetual and *Almighty* Author of them. *

§ 12. I FIND these sensible Objects are all firmly connected together, Things visible with Things tangible, and all the various Combinations of them one with another, so as to constitute one most beautiful and useful Whole, which we call the *natural World*; in all which I do manifestly discern the most wise Design, and the most exquisite Contrivance and Adjustment of Ends and Means (Chap. I. § 10.) from whence I gather, that they must be the Effects of a most wise and designing Cause. And I do evidently experience that they are all contrived in the best Manner to render them subservient to all the Purposes of my Subsistence and Well-being, and that of the whole rational and moral System, which we call the *Moral World*; from whence I must conclude the glorious Author of them to be, not only an infinitely *wise* and *powerful*, but moreover an infinitely *kind* and *benevolent* Being.

§ 13. I DO not, indeed, find, upon a close Examination, that there is any necessary Connection

* Vide Bishop *Berkeley's* Dialogues, Pages 78, 79, &c.

tion between them ; for Instance, between the Objects of *Sight* and *Feeling* ; the one appears to have only the Nature of a Sign with Regard to the other, being all alike, meer passive Perceptions in our Minds, between which there can be no Relation of Causality : So that the Connection between them, tho' stable, is entirely arbitrary ; as is that between the Sound, *Man*, and the Thing signified by it : From whence I gather, that I must unavoidably consider the one with regard to the other, to have the Nature of a wonderful Language, * whereby the great Author of Nature appears to be continually present with me, discovering his Mind and Will to me (and that in a stable and invariable Manner, which I find I can always depend upon) and, as it were, speaking to me, and directing me how to act, and conduct myself in all the Affairs of Life ; whereby he manifestly discovereth a constant watchful *Providence* over me in all my Ways. From whence it is evident, not only that He is, but that He must be, both a Being of infinite *Goodness*, *Wisdom* and *Power*, and of the most stable *Truth*, and invariable *Integrity*.

§ 14. I DO moreover see and feel a vast Variety of *Motions*, on the Laws of which, most wisely contrived, dependeth the whole Order, Harmony and Usefulness of the natural World. But it is certain that nothing corporeal can move itself; being, as such, meerly passive and inert ; and yet it is no less evident, that Motion implies Force and Activity in the Mover ; † and since nothing can act where it is not, it manifestly follows, that in all the wisely contrived Motions
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* Vide *Minute Philosopher*, Dial. 4.

† *Mens agitat molem.* VIRG.

of Nature, as well as all other Objects of Sense, both in the Heavens above, and in the Earth below, we constantly see and feel the universal Presence of that most *wisely designing*, and most *powerfully active, all-comprehending Mind*, who both begins and continues Motion, and is therefore the *Almighty Author and Preserver* of all Things.

§ 15. I SAY, we both *see and feel his universal Presence*; for it is manifest, that He may as truly be said to be an Object of Sense as any human Person; for, What do I see when I behold a King? Not the Spirit or Soul, which is properly the Person, and which, in the Nature of it, cannot be an Object of Sense; I see only the Shape and Colour of a Man, clothed with gorgeous Robes. In like Manner, I cannot see G O D, as He is a Spirit, and, as such, is invisible; but I as truly see Him, as I see a Man like myself; nay, indeed, more manifestly than I can behold any mortal Man; for I see Him in every visible Shape and Form in all Nature; I behold Him in all the infinitely various Modifications of *Light* and Colours throughout the whole Creation; in all which, He is every where present, being, as it were, *cloathed with Light, as with a Garment*; which Expression is rightly observed to be of like Import with that Saying of the ancient Eastern Sages, That G O D *bath Light for his Body, and Truth for his Soul*. * In the same Manner, I may truly say, I feel Him in the *Heat* and Wind, and in every tangible Figure and Motion, &c. I hear Him in every Sound, and taste Him in every Morfel, &c. In a Word, I must again say, it is He who is *All in All*.

§ 16 FUR-

* Vide *Minute Philosopher*, Dial. 4. § 5, and 15.

§ 16. FURTHERMORE (not to descend to that infinite World of minute Creatures, which the Microscope opens to our View, and which gives us surprising Apprehensions of the DEITY) as I observe all these sensible Objects about me, are connected together, in a wonderful Manner, into one most beautiful and useful System, and made subservient to my Subsistence and Well-being, and those of my Species, in this Mansion allotted to us; so I observe this Globe, on which we live, to be no less wonderfully connected with the *Sun* and other *Planets*, with us surrounding and depending on him, so that they all make one entire System; the other Globes being probably design'd for Uses analagous to this of ours. And as the prodigious Number of *fixed Stars* seem to be of the same Nature, so it is probable they are designed for the like Purposes with those for which I find our *Sun*, the great Source of *Light* and *Life* to us, is manifestly fitted and designed, and consequently may have Globes like ours, depending on them. If so, as this gives me a stupendous Idea of the vast Extent and Variety of the mighty Works of GOD, so it must give me astonishing Apprehensions of His excellent *Greatness*, *Majesty* and *Glory*, who must be equally present with them all, and does alike display his infinite *Wisdom*, *Power* and *Goodness* in them, to all the admiring Beholders; having His whole vast *Family of Heaven and Earth*, alike depending upon Him, and deriving their All from Him, in all Places of His *Dominion*.

§ 17. WHAT is thus evident to me from the *Frame and Constitution* of the *natural World*, is no less evident from the *Constitution* of the *moral World*. For, as I see all the *Order*, *Harmony* and *Use*.

Usefulness of Nature depends on the Laws of (what is called) *Attraction*, by which the vast Globes keep their Situations, and proceed incessantly in their perpetual Rounds; and all the Parts and Appendages of each Globe are firmly kept together; and also on the surprizing *Instincts* by which the several Tribes of Animals are led to provide for their Subsistence, and the Continuance of their Species, which can no otherwise be accounted for, than from the meer passive Impressions of the great Almighty Mind, that subsists and governs the World in the best and wisest Manner: So I observe all the Order, Harmony and Happiness of the *moral World*, depends on the Laws of *Benevolence* (Chap. I. § 13.) which taking its Rise in the natural Affection between the Sexes, Parents, Children, and other Relatives, spreads through the whole Species, strongly attaching them to social Life; which strong Tendency of *Benevolence* in the *moral World*, is plainly analogous to *Attraction* and *Instincts* in the *natural*; and must accordingly be a like passive Impression of the same great Parent-governing Mind, who plainly designs hereby to keep the moral World together, and in order; and by Him also it is manifest, that all created Minds are passively enlightened, to have a quick Sense, and intuitive Evidence of the Fit, the Fair, and Decent in Behaviour (*Introd.* 15. And Chap. II. § 10.) and thence, the Laws by which this Principle of Benevolence must be regulated, in order to their universal Harmony and Happiness. From hence, therefore, also evidently appears, not only His *Existence*, *Omnipresence*, and infinite *Wisdom* and *Power*, but also his infinite *Benevolence* and *Equity*,

befitting the Character of Him, who is the great *Father* and *Lord of the Universe*.

§ 18. Now it being evident from all that hath been said, that this glorious Being, whom I call my GOD, must be a Being of all possible Perfection ; it is plain that He must have an intire and absolute *Sufficiency* in and of Himself to His own Happiness, and therefore cannot need any of His Creatures, or any Thing they can do to make Him happy, nor can any Thing they can do, make Him otherwise. And from His absolute *Independency*, and their continual and intire Dependence upon His Will and Power (§ 6.) I must conclude, that He is not only the *Almighty Creator* and *most high Possessor* of *Heaven and Earth*, and of every Creature therein ; but, moreover, that He is the continual *Preserver* of all His Creatures, and consequently, that the Moment He should cease to will the Continuance of their Existence, they must unavoidably cease, and drop into nothing.

§ 19. NOR can it, I think, be conceived, that the infinitely wise, powerful, just and good Author of my Being, and of all other intelligent active Creatures, would neglect us, and take no further Care of us. I cannot imagine, from His Attributes above demonstrated, but that He must look after each of His Creatures, and see what use we make of the Being, Powers and Advantages He hath given us, and take Care to instruct and conduct us to the End He designed, and that in a Manner suitable to the Nature and Powers which He hath given us (Chap. I. § 2, 5.) It cannot therefore be, but that, as he evidently governs the *natural World*, in a passive Manner, suitable to its passive Nature, by the Laws which
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He hath established to Himself (being Himself, properly speaking, the sole Agent) so He must much more govern the *moral World* (as being in itself of vastly the greatest Worth, and the End of the other) in a Manner suitable to its rational and moral Nature, to whom He hath given to be a System of intelligent, conscious, free Agents, and consequently capable of *moral Government*, by Laws and Motives, suggested to their Reason and Consciences, and to their Hopes and Fears: And consequently I cannot doubt but I am subject to His Conduct and Government, and that he will thus govern me as a reasonable and moral Agent; and that, in Consequence of this, He will call me to an Account, and see how I shall have conducted myself in this State of Probation, in the Use of the Abilities and Talents which he hath committed to my Trust, and judge whether I have endeavoured to answer the End of my Being, in Conformity to the Laws of that reasonable and Self-active Nature, which he hath given me, and make me fare well or ill, according as my Behaviour shall be found to have been good or bad. That this is fit and reasonable to be expected, my own Conscience strongly suggests (Chap. I. § 11, 15.) and that Happiness or Misery, will be the Effect of Virtue or Vice, the Nature of the Things themselves loudly proclaims (it being a no less evident Law of Nature in Morals, than in Naturals, That *whatsoever a Man soweth, that shall he also reap*.*) Nor can it be doubted but that He, who is Holiness and Righteousness itself, cannot but love those Qualities wherever He beholds them, and must therefore be engaged to make them happy; nor can His Justice fail to

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make

* Vide *Turnbull*, Vol. 2.

make the contrary miserable. So that as sure as He is *just* and *good*, so sure He will *reward* the one, and *punish* the other. And what is thus reasonable to think with regard to myself; must be equally true with regard to all other intelligent Creatures. G O D must therefore be, not only the *Almighty Creator* and *Preserver*, but also the *supreme Ruler*, and *moral Governor* of the World; the great *King*, *Lord* and *Judge* of the whole Universe, which therefore is His *Kingdom*, in which He most wisely and uncontroulably presides, and orders all Things for the Good of the Whole, in a Manner suitable to the best Interest of each Nature. I cannot therefore doubt but that He will in the Whole and Result of Things, bring Good out of Evil, and make Evil itself subservient to Good, and even over-rule the Sins and Follies of His Creatures, so as finally to answer the best Ends.

§ 20. IF now it be enquired, *How I came to be such an imperfect, frail, sinful Being, as I am?* Or how it could be, that the wise and good God that made me, who is Himself the most perfect and best of Beings, should make me such an imperfect, sinful and miserable Creature, as I find myself to be? (Chap. I. § 15.) To this I must answer in the following Manner: That G O D should make me such an imperfect (or less perfect) Creature as I am, compared with others, or with what I can easily imagine, I see no Reason to doubt; inasmuch as my Being itself, and every Perfection of it, and Advantage attending it, must be His sovereign free Gift, and what He was in no wise obliged to bestow. He is the sovereign Lord of His Favours, and must therefore be intirely at Liberty to bestow such De-
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grees of Being and Perfection, and such Advantages, greater or less, as He thinks fit; and it appears that He hath delighted in a boundless Variety in all His Works.

§ 21. INDEED that He should, without any known voluntary Fault of mine, put me into a Condition that is, in the Whole, worse than not to be; or that He should, in giving me my Being, lay me under an absolute Necessity of being finally sinful and miserable; this would be a very hard Case indeed: But this I must think utterly impossible, as being what I cannot think consistent with His Wisdom, Holiness, Justice and Goodness, above demonstrated.* But so long as I have such a Being as is desirable, tho' attended with great Frailties, Limitations and Imperfections, and am put into such a Condition as renders me capable of further Improvements, and of attaining to some good Degree of Happiness, if I am not wanting to myself, and since I shall not be obliged to account for any more than I have received; I cannot reasonably complain, but ought to be very thankful for it, tho' I see others have much greater Advantages than I, from whom, in all Reason, a proportionably greater Account will be expected.

§ 22. AND as to my being so *sinful* a Creature as I must confess I am, this I cannot ascribe to GOD; for since the formal Notion of *Sin* consists in the voluntary Opposition of our Wills to the known Will of GOD, or the Constitution which He hath made, it must be the Fault of my Will, and not of His; and accordingly my own Conscience tells me, whenever I do amiss, that I myself (and not He) am the

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Cause,

* Vide *Wollast. R. N.* Page 200.

Cause, and true Author of all the Wickedness I commit. If, therefore, instead of being obedient to the Author of my Being, and making a good Use of my Liberty, and of the Powers and Advantages He hath given me, and thereby further improving them, and qualifying myself for the Happiness He designs for me in so doing, I make a bad Use of them, by voluntarily acting contrary to His known Will, and thereby sink myself into a worse Condition; nay, tho' it were into a worse Condition than not to be, it is wholly owing to myself, and not to Him that made me.

§ 23. IF now I should ask, Why hath GOD made me at all peccable, or capable of Sin? This would be the same as to ask, Why hath He made me capable of Duty? Or, why hath He made me a free Agent? But this would be a strange Question; for without Liberty I should be destitute of one of the chief Excellencies of my rational Nature, and should not be capable of either Duty or Sin, properly speaking; for as Sin consists in a free and voluntary Disobedience, so Duty consists in a free and willing Obedience to the known Will of GOD. So that without a Power of Liberty or free Agency, there could have been no such Thing as either Virtue or Vice, Praise or Blame; nor can either the one or the other obtain, but in Proportion to the Knowledge we have, or may have, of what we ought to do, and the Powers we are furnished with, either to do or forbear.*

§ 24. AND, lastly, as to the many Pains, Calamities and Dissolution, to which I am liable (Chap. I. § 16.) I must think, that as I am a Sinner, I need a Course of Discipline: That it is fit

* Vide *Wollast. R. N.* Page 62.

fit natural Evil should attend moral Evil, as the best Means for the Cure of it: And that therefore GOD, having it in View that we would abuse our Liberty, not only justly, but wisely and kindly ordered these Calamities, as being the fittest Means that could have been used to bring us to Repentance and Reformation, and to discipline us to Virtue, by mortifying our Lusts, and disengaging us from those Objects that are most apt to ensnare and mislead us; and, at the same time, they give us Occasion and Opportunity for the Exercise of several Virtues of very great Use towards the perfecting our reasonable and active Nature, which otherwise could have had no Place; and since we cannot, as Things now are, be completely happy here, they lead us to the Hopes of a better State hereafter.

§ 25. THUS it appears to me, that, without any Imputation upon either the Wisdom, Power, Justice or Goodness of GOD, we may sufficiently account for all the Sin and Calamity that obtain in the World. But if, after all, there should be some untoward Appearances in the Conduct of Providence that we cannot clearly account for, they ought not to be admitted as any just Objections against what hath been antecedently demonstrated; especially since we should be very vain indeed, to think ourselves qualified to be competent Judges of *the deep Things of GOD*. We see but a small Part, a very short Scene of the vast *Drama*, and therefore are not able to make any tolerable Judgment of the Whole: So that what to us may have the Appearance of Evil, may, in the whole, have the Nature of Good; and it becometh us, for that Reason, to have an implicit Faith in the infinite Wisdom, Power,

Justice and Goodness of the Deity, above demonstrated, that it will prove so in the Whole and Result of Things. And that this Expectation may appear the more reasonable, I proceed now to the next Enquiry.

C H A P III.

Of the End of our Being, and of our future State.

§ 1. (III.) **L**ET every one then, in the *third* Place, seriously consider further, and enquire with Himself, *For what End was I thus brought into Being, and am thus continually subsisted by Almighty G O D?* And for the Resolution of this Question, let him thus think and reason with himself, or to this Effect :

§ 2. THAT I was not made at all Adventures, without any Contrivance and Design, but must have been made for some End or other, I cannot doubt, since I have evidently found, that He who gave me my Being, must Himself be a Being of all possible Perfections, and consequently must be a most kind, wise and designing Cause; especially since I do also evidently find in Fact, so many, and such manifest Tokens of the wisest and most benevolent Design and Contrivance in my whole Frame, and in every Thing about me (Chap. I. § 2, 9, 10.)

§ 3. BEING therefore made by a most wise and good Cause, I must necessarily have been made for some wise and good End. And having demonstrated that the Being who made me, hath an

an infinite Sufficiency within Himself for His own Happiness, independent of any other Being (Chap. II. § 18.) it is manifest that whatever good End He had in giving me my Being, it could not be to serve Himself of me, or to promote any Advantage to Himself by me : This were a Thought infinitely too mean to entertain of Him, who is *GOD, All-sufficient*, that it could be possible for Him to stand in need of me, or of any Thing I could do or suffer, in order to His own Happiness.

§ 4. MOREOVER, since it hath been evidently discovered that the Author of my Being is infinitely perfect, and consequently perfectly just and good ; perfectly equitable and benevolent (Chap. II. § 6, 17.) it is evident that He could not give me my Being with any malevolent Design, or with a Design that I should be absolutely and unavoidably miserable in the Whole ; nor could He (as I humbly conceive) design Misery for me, or any of His Creatures, but in Consequence of their personal, voluntary Demerit, by persisting in wilful Rebellion against Him, or the general Interest of the Constitution which He hath made ; for this would be so far from consisting with Equity and Benevolence, that it would imply the very Notion of Cruelty. A Thought which we should remove at an infinite Distance from that most perfect and best of Beings.

§ 5. INDEED, in case of wilful Rebellion, finally persisted in, it is fit and right, and even necessary for the Good of the Whole (being the most effectual Means to cure Rebellion, and secure the Obedience of *GOD's* Creatures, which is necessary for their general Good and Happiness) that Punishment should be inflicted upon those
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that rebel, and obstinately oppose their Wills to the Constitution He hath made, and the Ends of His Government, in Proportion to their several Crimes and Misdemeanors (Chap. II. § 19.) And indeed Mischief and Misery do, in the Nature of Things, necessarily result from Sin and Vice. But it cannot be therefore supposed that their Misery could be His primary Design, or that He should intend their Rebellion, or lay them under a Necessity of Sinning, that they might be finally miserable; for this would, in Effect, be absolutely to design their Misery, and delight in it as such, which to Him must be infinitely impossible.

§ 6. ON the contrary, - since G O D is evidently a most kind and benevolent Being, and could therefore have no other than kind and benevolent Ends, in giving Being to His rational Creatures, it is plain that His primary Intention must have been so far from that of making them to be miserable, that He did undoubtedly make them with a Design that they might be, in some good Degree, happy, in the Participation and Enjoyment of His Goodness, in Proportion to their several Capacities and Qualifications. And that this was, in Fact, His End, is also manifest from the Frame and Structure of the Nature which He hath given them; for He hath given them Consciousness, whereby they are capable of Self-enjoyment; Intelligence, whereby they are able to consider and judge of what is fit and needful to the Enjoyment of themselves; Passions, whereby they are prompted to desire and endeavour what contributes to their Well-being, and to guard and defend themselves against what may be hurtful to them; and a Principle of Activity, to procure the one, and avoid the other; and of Liberty, whereby they are able to suspend Judg-
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ing and Acting, till they can duly ballance their Passions, and act with Advantage. And besides these Powers, which are Means to their personal Happiness, He hath also inspired them with social Affections, which render them capable of social Happiness: Having therefore given them the Means, it is plain He must have designed the End. (Chap. I. § 5, 7, 13.)

§ 7. THIS then being the Frame of that Nature, which GOD hath given us, it must plainly be His Design that we should seek our Happiness, in affecting and acting conformable to it; otherwise, if we act inconsistent with ourselves, and so do a Violence to our own Nature; in this Case, we can neither enjoy ourselves, nor any Thing else, and so must be unavoidably miserable. Inasmuch therefore as GOD hath made us to be intelligent, free, active Creatures; and since our Happiness must immediately depend upon the right Use of these Powers, and must consist in the free and vigorous Exertion of them, in Conformity to the great Law of our Nature, which is the inward Sense of our own Reason and Consciences; it must accordingly be His Design, not only that we should be happy, but that we should be so by Means of our own Activity, and by our always freely acting reasonably, and consequently that we should cultivate and improve our Reason in the best Manner we can, under the Circumstances in which He hath placed us, in order to make a right Judgment how we ought to affect and act, and conduct ourselves to the best Advantage for our own Happiness.

§ 8. IT may, indeed, be truly said, that *GOD made all Things for His own Glory*, if it be rightly understood. But wherein then doth His Glory consist? It is plain, it cannot consist in the Disorder,

der, Confusion and Misery, of His Creatures ; nor can it consist merely in being applauded by them. It is, indeed, fit and right in itself, and for our Good, as well as His Honour, and therefore He requireth it, that we should daily acknowledge Him to be what He is, our Creator, Preserver and Benefactor ; and all that is fit and right, fair and decent, true and good, must, as such, be His Glory, as being in itself conformable to His infinitely perfect Intellect and Will, as well as beatifying to His Creatures ; and accordingly nothing can be of greater Use and Advantage to us, than that we live under a deep and habitual Sense of this. But it would be a most unworthy Thought of Him, to imagine that he made us for the Sake of being applauded, or that He requireth even these just Acknowledgments for His own Sake, as though we, or our Services, could be any Advantage to Him. This would be to make Him a most selfish Being indeed ; especially if we should imagine that He could aim at Applause or Glory, at the Expence of our unavoidable and endless Misery : This would be a most dishonourable and shocking Thought.

§ 9. So far from this, that I must conceive it to be the Glory of G O D to communicate His Perfections in various Degrees, so far as they are communicable, and to display His Goodness to His Creatures, and make them happy in the Participation of it, in Proportion to their several Capacities, and this in Consequence of their acting in Obedience to Him, and in Conformity to His Law, which is the Law of their Natures. For since He was pleased to give them their Being, it cannot be but that, as the tender Father of His own Off-spring, He will account it His Interest

terest and Glory to see them as happy as may be, consistent with the Interest of the whole Family (to which it is fit every Individual should resign) and take Pleasure in every Thing that contributes to their Happiness, and abhor whatsoever is destructive to it, and inconsistent with it, as His greatest Dishonour.

§ 10. FOR since He that wills the End, must will the Means necessary to that End, it is plain that since G O D wills our Happiness in the Whole, as our End, and his Glory, it must be his Will and Law concerning us, that we avoid every Thing that doth, in the Nature of it, tend to make us miserable, and that we do every Thing that doth, in the Nature of it, tend to make us happy (*Introd. 23.*) So that the Glory of G O D, and our Happiness, with the Means necessary to it, and his Dishonour, and our Misery, with the Means which tend to that, must necessarily be coincident, and come in Effect to one and the same Thing.

§ 11. AND since it is evident, from Experience, that Sin and Vice doth, in the Nature of it, tend to make us miserable; being contrary to all that is reasonable and right; contrary to the Attributes and Will of G O D; contrary to the clear Sense of our own Minds, and to all the Interests of Society; and must therefore do a perpetual Violence to our reasonable and social Nature; and consequently be most odious in the Sight of G O D, and all intelligent Beings, as being unavoidably attended with Horror and Confusion, both personal and social: And since, on the other Hand, it is no less evident, that a virtuous and dutiful Temper and Behaviour, doth, in the Nature of it, tend to our Happiness

pinefs, becaufe it confifteth in doing all that is reasonable and right, all that is agreeable to the Attributes and Will of G O D, to the Senfe of our own Minds, and to all the Interests of Society, and therefore must necessarily approve itself, as most beautiful and amiable in the Sight of G O D, and all reasonable Beings, as being attended with universal Harmony, Peace and Joy, both within and without, with regard both to G O D and Man ; it is hence evident, that G O D's Glory must consist in our pursuing our own Happiness, by avoiding the one, and doing the other.

§ 12. BUT now to return : Since I am convinced, from the above Method of Reasoning, that my Well-being and Happiness must have been G O D's End in giving me my Being, and that it must be a Happiness suitable to that Nature which He hath given me, in the Whole of it ; I must be persuaded, that since, besides an animal and sensitive, He hath moreover given me a rational, active and social Nature, as my superior and peculiar Character (Chap. I. § 5.) it is plain He must have designed me, not merely for a sensual and animal, but chiefly for a rational, active and social Happiness.

§ 13. IT cannot therefore be supposed an End worthy of G O D, and agreeable to the Nature He hath given me, in the Whole of it, that I should have been brought into Being, only to eat and drink, and sleep, and enjoy the empty Gratifications of the animal Life, and that my Reason, and other superior Powers, should be designed only to be subservient to these inferior Pleasures (and in Effect only to render me more a Beast than I should have been without them) and that after a few Days spent in these low, grovelling Pursuits and Enjoyments, I should
then

then be utterly extinct, cease, and be no more. These short lived animal Enjoyments are indeed Ends suitable to the Nature of a meer Beast, and for which he is better qualified than I am: But if these could be supposed all the Ends that I was made for, the noble Powers of Reason, Reflection, Self-exertion and Self-determination, must have been given me in vain; nay, indeed to the worst Purposes, as they only serve to make me more exquisitely sensual, and, at the same time, sensible of my Wretchedness.

§ 14. AT least this is certain, that these noble Powers render me capable of a vastly higher End, and nobler Happiness, and which cannot attain to its Perfection here: For when I consider the wretched Circumstances of my Condition in this Life, it is plain that such a Happiness can be but a little While, and but very imperfectly enjoyed, in this present, short, uncertain and uneasy State, amidst so many Sins and Follies, Embarrassments and Perplexities, as I am, at best, unavoidably attended with, while in this Body. Since therefore I am evidently made for such an Happiness, and that it cannot attain to any tolerable Degree of Perfection here, I must conclude that my Existence shall undoubtedly reach beyond this short and uncertain Life, and extend forward to endless Ages. Without this Conclusion, I cannot see how I shall ever attain to any End worthy of the Wisdom and Goodness of the GOD that made me, and suitable to the superior Nature and Powers which he hath given me, and the superior Happiness I am evidently capable of.

§ 15. AND that I may live on, notwithstanding what is vulgarly called *Death*, and am of a
Nature

Nature capable of proceeding on to a nobler and more perfect Kind of Life, I cannot doubt, when I consider the vastly different Natures of Spirit and Body, of which I consist (the one in itself perceptive, conscious and Self-active, the other of itself meerly senseless, inert and passive) so intirely different, that I cannot conceive of any Thing common to them; besides bare Existence, or of any natural or necessary Connection between them: I can conceive of no other than a meer arbitrary Connection, depending only on the Laws of their Union, which, in Natures so different, can, I think, be no other than the meer arbitrary Will of the Deity, and His perpetual *Fiat*. The Soul, therefore; being of a Nature intirely different from that of the Body, cannot be capable of any corporeal Laws and Affections, and consequently cannot be liable to any such Change or Dissolution as Bodies are; *i. e.* being a perceptive, active, simple, unextended, indivisible Substance; it must be naturally indiscerpible, and consequently incorruptible. I cannot therefore imagine how the Dissolution of the Body should affect the Existence of the Soul, any more than the putting off an old Garment, to put on a new One, should affect the Existence of the Body. So that I cannot consider my Body as being *myself*, or, indeed, as being properly any Part of *myself*; my Soul or Mind, that intelligent active Principle, and that only, being properly *myself*; and my Body I can only consider as a Machine to which I am at present confined, and an Engine or Organ which I am obliged to make use of, in my various Perceptions and Exertions, *ad extra*. (Chap. I. § 8, 9.) * § 16. IN-

* Συ ἐν Ψυχῇ, τὸ δὲ Σῶμα σου, τὰ δὲ ἐν] ὁ τὸ Σῶμα] ὁ
Vide Hierocles in *Pyth. Car. Au.* & Socrat. in *Plato de Anima*.

§ 16. INASMUCH, therefore, as I am a Spirit of an incorruptible Nature, and know that I have Powers capable of the sublime and noble Pleasures of Contemplation and Virtue, which yet cannot, in any Measure, attain to their Perfection here, I must believe, that, if I am not wanting to myself, they shall attain to it hereafter. I can, indeed, with much Labour and Struggle, make some little Proficiency in them in my present State : But when I have done so, and am capable and earnestly desirous of proceeding further, must I cease, and be no more ? Can it be thought that the tender *Father of my Spirit*, would, after all my Pains, drop me into Nothing, and at once frustrate all my Hopes and Labours ? Can there, in this Case, any wise and good Reasons be conceived for putting an End to my Being and my Hopes together ? On the contrary, would not this seem extremely hard and unreasonable, and consequently utterly inconsistent, and not of a Piece, with the Conduct of Him, who must be a Being perfectly reasonable and equitable.

§ 17. I do moreover find within myself a Fore-boding of something to come after this Life, which I cannot get rid of, and an eager Appetite and earnest Aspiration after Immortality, that I may be capable of an endless Enjoyment of those noble and immortal Pleasures, which I cannot disengage myself from ; nor can I think any One, capable of serious Consideration, can be disengaged from these Views, at least till he has contracted so much Guilt as to wish he may go out of Being, and is so immersed in Sensuality, as to have lost Sight of them, and be totally disaffected to them, so as to become a meer

Brute of the worst Sort, a Kind of rational Brute, and so a Monster. Now I do not find any natural Appetite, as this evidently is (Chap. I. § 8.) no, not of the meanest Kind, nor in the most despicable Creature, but that G O D hath provided a suitable Object correspondent to it; can it then be imagined that he would create such a noble Appetite in so noble a Creature as Man, and have provided no Object suitable and correspondent to that? It cannot be.

§ 18. THIS Reasoning is abundantly confirmed to be right, when I consider further, * that in my present Situation, a long and laborious Course of stedfast Persisting in the Cause of Truth and Virtue, in spite of the strongest Solicitations to the contrary, is in this World many Times contemned, disregarded, derided, and even barbarously treated and oppressed, without any Redress, and persecuted even to Death itself, and sometimes to the most barbarous Deaths; and that as long a Course of unrestrained Indulgence to the vilest and most mischievous Vices, is frequently attended with uninterrupted Prosperity to the very last; I cannot therefore doubt, from the Wisdom, Power, Holiness, Justice and Goodness of G O D, but that the Time must come, when He will bring Good out of all this Evil, and these *crooked Things shall be made straight*; and that He who cannot but love Virtue, as being His own Likeness, will reward it, and make it, in the Whole, eventually happy, even above and beyond its natural Tendency: And that He who cannot but hate Vice, as being contrary to His Nature, will eventually punish it with due Severity,

* See this Argument finished in the best Manner by Mr. Wollaston, in *Rel. N.* Pages 200, 210.

Severity, and make it very miserable; which indeed it cannot but be in the Nature of the Thing itself. (Chap. II. § 19.)

§ 19. THE chief Difficulty that lies in the Way of this Persuasion of a future State, is the Inconceivableness of it: But this, I think, can be no reasonable Objection against it: For who, that had never seen any Thing but the universal Desolation and Death of a severe Winter, could conceive any Thing of the exquisite Beauties and admirable Productions of a fine Spring and Summer? Indeed I can no more conceive how my Soul is now united to my Body, and perceives and acts by Means of it, and by a meer Thought can move its unweildy Limbs at Pleasure, than I can conceive how it can exist, perceive and act, after what we call Death, without this gross tangible Machine, to which it is at present confined. I can, however, a little assist my Imagination in forming some glimmering Notion of that future State, from this easy Supposition of a Man born blind and deaf, who, at the same time, hath the Senses of Feeling, Tasting and Smelling.* Now, to this Man, the tangible World, with the various Objects of Taste and Smell, is all the World that he can have any Notion of, any more than I can conceive of those *Things which Eye hath not seen, nor Ear heard, nor have they enter'd into the Heart of Man to conceive.* I, who have the visible World about me, and the Perception of various Sounds, am to this Man, what I may suppose Angels and other Spirits are to me: He can no more conceive of the visible World that I converse with, than I can conceive of the spiritual World, or the fu-

* *Guardian*, No. 27.

ture State of my Being. Now, let me only conceive this Man to be deprived of the Senses of Feeling, Tasting and Smelling, and he is dead, intirely dead, to all the World that he had ever any Notion of. But then imagine his Eyes and Ears to be opened, and to have this glorious Show of visible Objects, Light and Colours, with all their various Modifications, set before him, with a no less wonderful Variety of harmonious Sounds; I must conceive him to have intirely a new World open upon him, to which he was before an utter Stranger. He is indeed dead to the dark tangible World, but he hath exchanged it for a new visible World. Such a Change is very conceiveable; but it cannot be imagined that what we call Death can be a greater; nor can I believe it will be so great a Change, it being highly probable that Seeing, Hearing, and some necessary Instances of Feeling, are common to both our present and future State, and a Fund to begin with (together with our intellectual and moral Accomplishments) when we enter upon that new Condition, wherein I can conceive that other and more exquisite Senses may be added to these, and not only these Senses, but also our Understandings, Memory and Activity, may be advanced to a much greater Perfection than they had before. And inasmuch as our Happiness must imply Society and Intercourse with each other, and with the external World about us, it cannot be imagined but that we shall go off, and be always attended and connected with fine sensible Vehicles,* as Means to render us sensible to each other, and capable of mutual Communication, and of Intercourse with the sensible

* Vide *Wollaston, R. N.* Page 197, and *Hierocles, &c.*

sible World around us, wherein the Deity so gloriously displays his infinite Perfections.

§ 20. FURTHERMORE, to add another Resemblance: I see here a Multitude of despicable Worms, confined to a slow Motion, and to a few low grovelling Sensations and Enjoyments, which, after a short Period of seeming Death, by a wonderful Transformation, turn into beautiful winged Animals, and waft themselves at Pleasure through the Air, and enjoy Pleasures they were before incapable of. Now may it not be reasonably thought, that these Creatures were designed to be Emblems of my own Case? I am here, like them, confined to a little Compass of Ground, and a few slow Motions, feeble Exertions, and low, and comparatively mean Enjoyments.* But if I shall have acted my Part well, in Proportion to what Powers and Advantages I now enjoy, may I not reasonably hope, after my seeming Death, to pass into a new and glorious State, compared with which, my present Enjoyments are, in a Manner, contemptible, and my present Life little better than a Dream? May I not hope, that when I am freed from this gross unweildy Body, and from my present Limitations and Confinements, and from all my Diseases, Sins and Temptations, to have my Powers greatly enlarged, and to be furnished with a pure ætherial Vehicle; and in that Capacity to shift the Scene at pleasure, and traverse through the vast Fields of *Æther*, † and in Company with ‖ other pure Spirits, enjoy Pleasures inexpressible, in the Con-

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* For other Analogies, see Bishop Butler.

† *Parte tamen meliore mei super alta perennis
Astra ferar.* OVID.

‖ Vide Tull. de Senect.

templation of GOD, and all His wondrous Works of Nature, Providence and Grace, intirely devoted to the Obedience of His most righteous and reasonable Laws, and unspeakably happy in His Image and Favour.

§ 21. UPON the Whole, therefore, as I cannot conceive how the true End of my Being, especially of that superior Nature, which is the peculiar Character of our Species, can be answered meerly by living this wretched, short and uncertain Life, that is allotted to me here ; so I must be persuaded, that I am designed for some other and nobler Condition of Being hereafter, and cannot avoid having *Hopes full of Immortality*. So that the only consistent Notion I can frame of this Life must be this, That as it is the first Stage of my Being, so it is designed only for a State of Childhood, Discipline and *Probation*, in order to another, and a better State, hereafter, which, in the Result, is to be a State of perfect Manhood and *Retribution*. And consequently, that in order to qualify myself for that happy Condition, it must be my greatest Care, and the most important Business of my Life, while I continue here, to acquire, and improve myself in, all those Accomplishments, both of *Knowledge* and *Virtue*, and that both *personal* and *social*, wherein the Perfection and Happiness of my superior rational and immortal Nature consists ; which alone I can carry with me into that *future State* ; and which alone can enable me to enjoy myself, and my Friends, and, above all, my GOD, who is my supreme and sovereign Good, in whose Favour, with these Accomplishments, I cannot fail of being, in some good Degree, happy even here, and finally secure from all Evil, and in the Enjoyment of a
vast,

vast, an unspeakable, and an endless Felicity! Thus it appears, that the true and ultimate End of my Being, can be nothing short of this; that I may be as happy as my Condition will admit of here, and eternally and completely happy in the future State of my Existence, in the Enjoyment of GOD, and all that is good, and in the Perfection of Knowledge and Virtue, which alone can render me capable thereof.



P A R T II.

The *Practical* PART of
MORAL PHILOSOPHY.

C H A P. I.

Of the Duties in general, resulting from the foregoing Truths.

§ 1. (II.) **H**AVING thus considered the Nature of my Being, and of that glorious *Cause*, from whom I derive, and on whom I depend, and observed, from the Structure of my Nature, and His Attributes, what I must suppose to have been the great End of that Being and Nature which He hath given me; I proceed now, from the Truths I have found in the *first* or *speculative* Part of this *Essay*, to deduce the *Duties* that result from them, which constitute the *second* or *practical* Part of it.

§ 2. AND, in general, from the Nature and End of my Being, which I have considered, I must conclude, that it is my *Duty*, in Faithfulness to *myself*, *i. e.* to that Nature and those Powers which are given me, as being a reasonable, active and immortal Creature, and in Faithfulness to
that

that glorious Being, who is the Author and Preserver of them, to be freely engaged and active myself, in endeavouring to answer His End in the Bestowment of them, which, from the Nature of my Being, I find is to be accomplished by Means of my own Activity (Part I. Chap. I, § 10. And Chap. III. § 7.) And since I am accountable to Him, for all the Powers and Talents He hath bestowed upon me, and must expect He will call me to Account for them, and see what Regard I have had to His End, in the Bestowment of them; it is necessary that I be, above all Things, concerned to act and conduct myself in such a Manner, as to be able to give a good Account of myself to Him. And in order thereunto, I proceed to the

§ 3. (IV.) *FOURTH Enquiry*, and ask myself further, *What I ought to be?* Or, which is the same Thing, *What I ought to do*, in order to answer the End of my Being? Or, what are the necessary Means which do, in the Nature of Things, directly tend to the Accomplishment of it? And for the Resolution of this Enquiry, it will be needful to consider a little more particularly the End itself, which is GOD's End, and, for the same Reason, must be mine; for, from the Nature of the End, we may, in some good Measure, discover what are those Means, whether more immediate or remote, that do naturally tend to the Attainment of it.* To this Purpose therefore, I must reason in the following Manner.

§ 4. THE great End of my Being, is, that my rational and immortal Nature may be completely

* *Quoties quid fugiendum sit, aut quid petendum voles scire, ad summum bonum & propositum totius vitæ respice. Sen. Ep. 71.*

pletely and endlessly happy. The Happiness of my *rational Nature* consists in that Pleasure and Satisfaction that naturally attends its being conscious to itself of its Union with its proper Objects. The proper Object of the *Intellect* is *Truth*, and that of the *Will* and *Affections* is *Good* (*Introd.* 5. And Part I. Chap. I. § 5, 6.) so that the highest Happiness of our Nature must consist in that Pleasure that attends our *Knowledge of Truth*, and our *choosing* and *delighting* in *Good*; and consequently the Pursuit of these, must, in general, be the great *Duty* of my Life.

§ 5. G O D is *Truth* and *Good* itself, and the great Source of all that Truth and Good that is every where to be found in all His Works (Part I. Chap. II. § 6, 7, 8, 10.) Therefore G O D Himself, with all the Truth and Good that is contained or implied in Him, and derived from Him, so far forth as I can attain to the practical Knowledge of it, must necessarily be the proper Object of my rational and active Powers, or the Powers of my reasonable and immortal Nature; and consequently He must be my chief Good, objectively considered. And accordingly, in Correspondence to the Object, my *Duty* and *Happiness* (which is my chief Good *formally* considered) must consist in knowing, choosing, loving, and acquiescing in Him, and in resembling or being like Him, as far as ever I am able: In a Word, in the Contemplation and Love of Him, and all that Truth and Good which flows from Him; and in forming the Temper of my Heart, and the Conduct of my Life, conformable thereunto. And this being my true Perfection and Happiness, must most certainly be His Will and Law, who wills my Happiness as
His

His End in giving me my Being, and in all His Dispensations towards me. (Part I. Chap III. § 6, 7, 10.)

§ 6. FROM hence it followeth, that my Duty and Happiness must, in general, consist in the Union of my Will with His; in sincerely chusing what He chuseth, and delighting in whatsoever He delights in; in submitting to whatever *Instructions* He shall think fit to give, or whatever *Laws* He shall think fit to enjoin, either by *Nature* or *Revelation*; and in resigning to the whole System or *Constitution* which He hath established, both *natural* and *moral*: And consequently, in patiently bearing whatever He is pleased to allot, and in conducting towards every Person and Thing, as being what it really is, and what He hath made it, as He Himself doth, and in governing myself in my whole Temper and Behaviour, by all those Rules which promote the general Weal of the whole System, as G O D doth Himself; always avoiding what is wrong or hurtful, as being contrary thereunto; and doing what is right or beneficial, as being agreeable to it, on all Occasions as they offer. And all this I must do with a hearty Well-meaning, in a designed Compliance with His Will, and from a Sense of Duty and Gratitude to Him, as the great Creator and Governor of the World, and the Father and Friend of Mankind (Part I. Chap. II. § 19.) and stedfastly persevere in such a Conduct, in spite of all Temptations to the contrary (*Introd.* 6.) This is what is implied in the general Duties of *Sincerity* and *Integrity*.

§ 7. I MUST, therefore, in order hereunto, duly exercise my Understanding, in acquainting myself with the whole Constitution of Things,
and

and in making from thence a just Estimate among the several Kinds and Degrees of *Good* and *Evil*; and always prefer a *greater* Good before a *less*, and a *lesser* Evil before a *greater*. And, because the *Soul* is by far more excellent than the *Body*; the Interest of the *whole Community* much greater than that of any one *Individual*; and *Eternity* of vastly more Importance than *Time*; I must, therefore, willingly suffer *bodily Evils*, to avoid *spiritual*; *private*, to prevent *publick*; and *temporal*, in order to secure against those that are *Eternal*. And I must resign the Goods of the *Body*, or the animal Nature, to those of the *Soul*; *private* Goods, to those of the *Publick*; and the Goods of *Time*, to those of *Eternity*. (*Introd.* 10.)

§ 8. THE *Divine Law*, which is immutable Truth, is, in itself, the Rule or Standard, conformable to which we are to form our Judgments, and to chuse and act with regard to these several Goods: But the immediate Rule as to us, can be no other than the inward Sense of our own Reason and *Conscience* duly informed, which is that Judgment we make of our Tempers and Actions, according to what Sense or Apprehension we have of Right and Wrong, or what we take to be conformable or contrary to that Law. And this Judgment must antecedently determine what we ought to do and avoid, and will consequently give Sentence, whether we have done well or ill. (*Introd.* 15, 22. And Part I. Chap. I. § 6.) Hence ariseth the Distinction of our Actions, into such as are either *materially* or *formally* good or evil. If our Actions are such as are really agreeable to the Rule, and productive of Happiness, they are said to be *materially* good, even tho' we have no Sense of Duty, or good
Inten-

Intention in what we do: But in order that an Action be *formally Good*, it is necessary, not only that it be conformable to the Rule, but that it be done from a Sense of Duty, and with an Intention to do what is right and well pleasing to GOD; *Evil* the contrary. It is therefore a Matter of the highest Importance, that I faithfully endeavour to inform my Conscience, what it is my Duty to do and avoid, as being agreeable or contrary to the divine Law; that in *doubtful* Cases, I suspend Acting till I have used all the Means in my Power, and duly endeavoured to inform myself; and that having so done, I do religiously and stedfastly endeavour to act up to the Dictates of my own Conscience thus informed, and this from a Sense of Duty to that GOD on whom I depend, and to whom I am accountable (Part I. Chap. II. § 19.) If after all my best Care, in the Circumstances in which He has placed me, I have made a Mistake, I may hope in His Goodness, that He will excuse me, and accept of my Sincerity; but this I can in no wise expect, if my Mistake was occasioned either by supine Negligence, or any criminal Passion.

§ 9. AND that my Conscience may be thoroughly and universally informed in all the Branches of my Duty; and in as much as my Happiness depends on my conducting right in the Whole, as I stand variously situated and related, I must descend to Particulars, and duly consider myself in all the Relations wherein I stand, that I may affect and behave myself suitably to them, and so be happy in each of them. And they may all be reduced to these three general Heads, *viz.* To *myself*, *my GOD*, and *my Neigh-*

Neighbour; correspondent to which are the general Duties of *Temperance*, *Piety* and *Benevolence*. Particularly, I. My *first* Relation is to *myself*, which obligeth me, in Faithfulness to myself, to behave suitably to that rational, active and immortal Nature, which GOD hath given me, that I may be happy in that; and this is called *Human Virtue*,* or Virtue due to that *Human Nature* whereof I consist, and may be expressed by the general Term *Temperance*. II. My *second* Relation is to GOD, my Maker, Preserver and Governor, which obligeth me, in Faithfulness to Him, as well as to myself, to behave myself suitably to the Character of such a glorious Being as He is on whom I depend, that I may be happy in Him: And this is *Divine Virtue*, or Virtue due to the *DEITY*, and may be expressed by the general Term *Piety*. III. My *third* Relation is to my Fellow Creatures, and especially those of my own Species, of the same rational, social and immortal Nature with myself, which obligeth me, both in Faithfulness to myself and others, to behave suitably to the social Character, or in such a Manner as is fit, decent and right, towards such a System of Beings as they are, that I may be happy in them, and they in me; and this is called *Social Virtue*, or Virtue due to *Society*, and may be expressed by the general Term *Benevolence*. So that every Branch of Virtue is, in Effect, an Instance of *Justice* or Righteousness, which implieth, in the general Notion of it, rendering what is due, or treating every Person and Thing as being what it really is.

§ 10. THESE *Relations*, and the *Duties* correspondent to them, are said to be, in the general Nature

* Vide Dr. Scott, Part I.

Nature of them, of eternal and immutable Obligation ; because if I or other Creatures had never existed, or should be no more, and so the Fact should cease ; yet it is, and always was, and ever will be, impossible to conceive of such a Being as I am, and so situated, to myself, my Maker, and my Fellow Creatures, but that these Obligations will immutably take hold of me ; it being necessarily implied in the very Notion of such a Creature in such a Situation, that he should be obliged to such a Conduct (*Introd.* II.) And as the general Notion of *Sincerity* or *Probity* implieth the Performance of these Duties, as well in the inward Temper and Disposition of our Hearts, as in the outward Actions or Behaviour of our Lives, I must accordingly consider it as my first Care, to lay a good Foundation within, and to aim at nothing but the Truth and Right of the Case upon all Occasions, in Opposition to all Hypocrisy, since, in the right Performance of these Duties, consists the highest Perfection and Happiness of my rational, social and immortal Nature. (Part. I. Chap. III. § 11. 12.)

C H A P. II.

Of the Duties which we owe to ourselves.

§ 1. (I.) **I**T is therefore necessary, in order to answer the End of my Being, *by being what I ought to be*, that I first begin at home, and consider seriously what the Duties are that I owe to myself, which are called *Human Virtues*, and may be comprehended under the general Term,
Tempe-

Temperance, or a right Government of all my Powers, Appetites and Passions, being due to that human, active and immortal Nature, which GOD hath given me, as being necessary to its Happiness within itself. And I the rather begin with these, as being necessary in order to both the other Branches. And,

§ 2. (1.) FROM what hath been said, it is plain, That the *first* Duty incumbent upon me, as a reasonable active Creature, in order to answer the End of my Being, is, to cultivate and improve the *Reason* and Understanding which GOD hath given me, to be the governing Principle and great Law of my Nature (Part I. Chap. III. § 7.) to search and know the *Truth*, and find out wherein my true Happiness consists, and the Means necessary to it, and from thence the Measures of *Right* and *Wrong*, and to discipline and regulate my Will, Affections, Appetites and Passions, according to Reason and Truth, that I may freely and readily embrace the one, and reject the other, in order that I may be truly happy. This general Virtue is called *Moral Wisdom* or *Prudence*, and stands in Opposition to *Indiscretion* and *Incogitancy*. And, to descend to Particulars,

§ 3. (2.) Because *Pride* consisteth in a miserable Delusion, in thinking of Things otherwise than as being what they really are, and particularly in having too great an Opinion of ourselves, which is a Temper utterly destructive of all Improvement and Proficiency either in Knowledge or Virtue, and odious in the Sight both of GOD and Man; and since I am nothing of myself, and am intirely dependent on GOD for all that I am, and have, and hope for; and am at the
same

same time conscious of so many Sins and Infirmities, and other humbling Considerations, with respect both to my Body and Mind, and every Thing about me (Part I. Chap. I. § 14, 15, 16.) It is in the next Place incumbent upon me, to consider seriously and *know myself*, and *not to think of myself more highly than I ought to think, but to think soberly*, according to what I really am. And this Virtue is called *Humility*, which is the true Foundation of all others, as it makes us very cautious of our own Conduct, and lays us prostrate before the DEITY, and disposeth us to treat others with great Temper, Tendernefs and Affability ; and stands in Opposition to every Degree of *Pride, Arrogance, and Self-sufficiency*. And,

§ 4 (3.) As our *Reason* and Consideration is manifestly given us to make a just Estimate of Things, and to preside over our inferior Powers, and to proportion our several *Appetites* and *Passions*, to the real Nature, and intrinsic Value of their respective Objects (Part I. Chap. III. § 7.) so as not to *love* or *hate, hope* or *fear, joy* or *grieve*, be *pleased* or *displeased* at any Thing, beyond the real Importance of it to our Happiness or Misery, in the Whole of our Nature and Duration ; it must therefore be my Duty to keep a due Ballance among them, to keep them within their proper Bounds, and to take Care that they do not exceed or fall short of the real Nature and Measure of their several Objects ; and especially so as not to suffer them to tempt or hurry me on to trespass upon any of the Duties that I owe either to GOD or Man. This is the Office of that Virtue which is called *Moderation* or *Equanimity*, and stands in Opposition to

all *ungoverned Lusts and Passions*. More particularly,

§ 5. (4.) BECAUSE *animal Appetites*, and *fleshly Lusts* (I mean the Appetites to Meat and Drink, and other carnal Pleasures, and whatsoever else is of the *concupiscible* Kind) *do war against the Soul*, and an immoderate Indulgence to them doth sensualize and enervate, and, by Consequence, miserably debase and weaken its superior and noble Powers, and alienate them from their proper Objects, and at the same time extremely hurt the Temperature and Health of the Body, and may be very mischievous to others as well as myself, and utterly disqualify me for the Service, Enjoyment and Favour of GOD (Part I. Chap. I. § 15.) it must therefore be my Duty to maintain a perpetual War with them, to curb and restrain them, *to keep them under, and bring them into Subjection*, and regulate them by the Ends designed by GOD and Nature, in planting them in us; which is the Office of the Virtues called *Temperance* (strictly so called) or *Sobriety* and *Chastity*, which stand in Opposition to all *Intemperance* and *Debauchery*. And,

§ 6. (5.) WHEREAS the turbulent Passions of *Anger*, *Grief* and *Fear* (*i. e.* Displeasure and Uneasiness at what we already feel or imagine, and anxious Apprehensions of what may seem impending, or whatever else is of the *Irascible* Kind) are apt to warp and byass our Minds, and disable us for a right Judgment and Conduct; to destroy the Peace and Tranquility of our Minds, and create a wretched Tumult within our own Breasts, and frequently prompt us to injurious Words and Actions on the one Hand, or mean Compliances on the other (*Ibid.*) it must there-

therefore be my Duty to keep them also, as far as may be, under the due Government of my Reason, and not to suffer them much to ruffle and discompose me, much less to tyrannize over me, or any ways disable me for any Duty I owe either to GOD or Man, or tempt me to any Thing injurious to others, or mischievous to Society : Which is the Office of those Virtues that are called *Meekness*, *Patience* and *Fortitude*, which stand in Opposition to *Wrath*, *Hatred*, *Impatience* and *Pusillanimity*.

§ 7. (6.) FORASMUCH as I am placed by GOD in the Station I am in, whatever it be, and He expects I should faithfully discharge the Duties of it, in Proportion to the Powers and Abilities He hath given me ; and hath made my own Diligence and Activity in the Use of them, the natural Means of my Well-being and Usefulness, exclusive of immoderate Cares and Desires (Part I. Chap. I. § 10. And Chap. II. § 19, 20.) it must therefore be my Duty to resign to His Dispositions, and to acquiesce in His Allotments, to keep my Station, and rest satisfied with the Condition in which He hath placed me, and contentedly and chearfully discharge the Duties of it ; and be active and industrious in the Use of the Powers and Talents He hath furnished me with, both for my own Advantage, and the Good of others ; for the Benefit of the Publick as well as myself ; for my comfortable Subsistence in this Life, and my everlasting Happiness in the Life to come ; all which are the Business of those Virtues which are called *Contentment*, *Frugality* and *Industry*, in Opposition to *Discontent*, *Envy*, *Avarice*, *Ambition* and *Idleness*.

§ 8. (7.) AND *lastly* : Inasmuch as I am to continue in my present State but for a short and uncertain Time, and am surrounded with many Troubles and Difficulties, and am placed in a State of *Probation* here, for an eternal State of *Retribution* hereafter ; and since that future State of Existence is, consequently, of the vastest Importance to me, and will be more or less happy or miserable, according as I behave myself while I continue here (Part I. Chap. II. § 19. And Chap. III. § 21.) it must therefore be the most important Duty of my Life, while I continue in this present Condition, to be, in a good Measure, disengaged from this World, and from my Body and Time, and to provide in the best Manner I can, for the endless State which is before me ; and, in order hereunto, to be daily improving my Soul in Knowledge and Virtue (especially the following Virtues, both *divine* and *social*) and to be disciplining and training up myself in all those Accomplishments and Qualifications, which alone can be of any Use to me when I am called off this present Stage, and which will prepare me to be inconceivably and everlastingly happy in the Life to come. This Duty is called, the *Care of the Soul*, in Opposition to the excessive *Love of the World*, and *the Body*. And thus much for the *Duties* we owe to *ourselves*.

C H A P. III.

Of the Duties we owe to G O D.

§ 1. (II:) I PROCEED now, in the *second* Place, to the Consideration of the Relation we stand in to Almighty GOD. In Pursuance of which, it is necessary that I seriously consider what is due to the Character of such a glorious Being, as resulting from that Relation I stand in to Him, in order that I may be happy in Him; or what those Duties are which I owe to that All-wise, Almighty and most just and benevolent Being, from whom I derive, and on whom I depend; which are called the *Divine Virtues*, and are comprehended under the general Name *Piety*; without the faithful Performance of which, I shall rob Him of His just Due, in not conducting towards Him, as being what He is, and at the same time rob myself of the greatest Happiness, as He is my chief Good. And,

§ 2. (I.) INASMUCH as GOD is a Being of all possible Perfection and Excellency, the great Creator, Preserver and Governor of the World, on whom I do intirely depend for my Being, and all my Enjoyments here, and all my Hopes to all Eternity, and to whom I am accountable for all that I think, speak and do (Part I. Chap. II. § 19.) It is therefore my indispensible Duty in general, to own and *acknowledge* Him, and to live under a deep, serious and habitual Sense of Him as such, and to *believe* in Him, and *faithfully* endeavour to *obey* and please Him in all my Beha-

Behaviour. This Duty is called the *Knowledge* or *Acknowledgment* of GOD, and *Faith* or *Faithfulness* to Him; and stands in Opposition to the *Ignorance* of Him, and *Atheism* and *Unbelief*, and to a *Neglect* of Him, and *Disregard* to His Authority and Government. And,

§ 3. (2.) BECAUSE GOD is a Being of infinite Perfection and Excellency, and therefore infinitely amiable in Himself, and is also the great Parent Mind, and universal Father of Spirits, and the Source of all Beauty, Order and Happiness, and is accordingly, as a tender Parent, unspeakably kind and benevolent to me, and to all the World, and continually doing Good, and providing every Thing needful for my Subsistence and Well being; and by what He is, and has done for me hitherto, hath given me all the Reason imaginable to believe, that if I faithfully endeavour to resemble and please Him, He will not fail to make me for ever as happy as my Capacity will admit of (*Ibid.* And Chap. III. § 16, 17, 20.) it must therefore be my Duty to *love* and delight in Him, as my chief Good, *gratefully* to acknowledge His Bounty and Beneficence, to *prefer* Him and His Service before all Things, and to be wholly *devoted* to Him, both in the sincere Intentions of my Heart, and the whole Conduct of my Life. This Duty is called *Love* and *Gratitude* to GOD, in Opposition to all *Ingratitude* and *Hatred* or *Aversion* to Him and His Service. And,

§ 4. (3.) SINCE GOD is infinitely sufficient to all the Purposes of my Happiness; has infinite Wisdom to direct Him, Power to enable Him, and Goodness to incline Him to assist me, in the Discharge of all my Duties, to support me
under

under all Difficulties, to keep me from whatsoever may hinder or interrupt my Well-being, and to secure to me every Thing that is requisite to my Happiness (*Ibid.*) it must therefore be my Duty to *confide* in Him intirely, in the Way of *Well-doing*, with a secure *Acquiescence* in His All-wise and All-powerful Goodness, which, in one Word, is His *All-sufficiency*. This Duty is called *Trust*, or *Confidence* in GOD, in Opposition to all *Distrust* and *Diffidence*. And,

§ 5. (4.) FORASMUCH as GOD is thus infinitely benevolent, wise and powerful, and cannot but know what is best for me, infinitely better than I do myself, and cannot be misled or controuled in any Dispositions He is pleased to make concerning me, and will not fail to bring Good out of Evil, and to make Evil subservient to Good, and to bring about the best Ends by the fittest Means; nor can He fail to consult the best Good in the Whole, in all His Commands and Dispensations, in every Thing He requireth me to do or suffer (*Ibid.* And Chap. II. § 24, 25.) it must therefore be my Duty to be entirely *resigned* to Him, to *submit* to His Orders and Allotments, and to have my Will always, as far as possible, united with His. This is the Duty of *Submission* and *Resignation* to GOD, in Opposition to all *Murmuring*, *Untowardness* and *Rebellion*. And,

§ 6. (5.) BECAUSE GOD is the incomprehensibly great and tremendous moral Governor of the World; as there is nothing that I may not hope for from His Goodness, that is really subservient to my best Good, if I faithfully endeavour to obey and please Him; so, on the other Hand, from His Displeasure and Justice, I cannot

not but expect the severest Punishments, if I live in Opposition to His Will, who is constantly present with me, and sees all the Tempers of my Heart, and Actions of my Life, and will, in a little Time, call me to Account for them (Part I. Chap. II. § 19.) it must therefore be my Duty always to stand in *Awe* of Him, and to think and speak of Him in the most *reverend* Manner ; to *set Him ever before me*, as a Witness and Spectator of all my Behaviour, and to be above all Things concerned not to displease Him, and solicitously careful, to approve myself to Him in all that I do. This Duty is called *Reverence*, or the *Fear* of GOD, in Opposition to all *Irreverence* and *Disregard* towards Him. And,

§ 7. (6.) SINCE GOD is Himself infinitely Holy, True, Just and Good, and consequently the great Pattern and Standard of all moral Perfection, and since it is evident, from the intelligent, free, active Nature, that He hath given me, that I am capable of some good Degree of Resemblance or Likeness to Him, and since by how much the more I resemble Him, by so much the more perfect and happy I shall certainly be (Part I. Chap. II. § 5.) I must therefore think it my Duty to be as *like* Him as ever I can, in all my Tempers and Deportment ; *Holy* as He is *Holy*, *Righteous* as He is *Righteous*, *True* and *Faithful*, *Kind* and *Merciful* as He is. This Duty is called the *Imitation* of GOD, in Opposition to *Unholiness*, or being *unlike* to Him.

§ 8. (7.) AND *lastly*, since GOD is that Being from whom we receive all that we enjoy, and on whom we depend for all that we want both for Time and Eternity (Part I. Chap. II. § 6. and Chap. III. § 16.) and since it is fit and
right

right in itself that we own him to be what he is, and of great Advantage to us that we live under a deep and habitual Sense of this our Dependence upon him, and our Obligations to him ; and that Gratitude requireth our just Acknowledgments ; it must therefore be our bounden Duty, to all these good Purposes, and for the improving in us every Kind of Virtue, that we do, every Day that we live, most gratefully *praise* him for every Thing we receive, and *pray* to him for all that we want ; and we live a most unnatural and brutish Life, if we neglect so to do. And because we cannot do this with any Meaning, without that Love, Trust, Resignation, Reverence and Imitation, which I have demonstrated to be our Duties towards him ; therefore these Tempers and Dispositions must ever be supposed to attend all our Prayers and Praises, which are comprehended under the general Name of *Devotion*, or the *Worship* of GOD, in Opposition to all *Profaneness*, *Irreligion*, *Superstition* and *Idolatry*.

§ 9. AND inasmuch as Mankind do thus depend upon GOD, and receive innumerable Favours from Him, not only in their single, but also in their social Capacity ; and as there is a peculiar Fitness in it, as we are all Children of the same common Parent, the great *Father of Spirits*, that we should, not only severally, but jointly, as Brethren, pay our common Homage, and testify our grateful Sense of our common Dependence and Obligations ; and as our joint Performance of this Duty does open Honour to Him in the World, and hath, at the same time, a natural Tendency, the more ardently to affect our Hearts with Devotion to Him, as well as to unite us the more strongly in mutual

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Benevolence one towards another : It is therefore *fit, right, and our bounden Duty*, to worship GOD, not only severally, but also jointly, in our *Families*, and in publick *Communities*, upon such stated Seasons, and in such Forms, Gestures and other Circumstances, as are generally agreed upon to be most expressive of Reverence, Duty and Devotion to him. This is the great Duty of *publick Worship* ; to the honourable Support of which, we ought, therefore, both for GOD's Sake and our own, jointly and liberally to contribute. And thus much for our Duty towards GOD.

C H A P. IV.

Of the Duties which we owe to our Fellow Creatures, or to those of our own Species and Society in general, and to our Relatives in particular.

§ 1. (III.) **I** PROCEED now, in the *third* Place, to the Consideration of the Relation we stand in one to another : In Pursuance of which, it is necessary that I seriously consider what is due to the social Character as resulting from that Relation ; or what those Duties are which I owe to my Fellow Creatures, especially those of my own Species, which are called *Social Virtues*, and are comprehended under the general Term, *Benevolence*, of which they are so many Branches ; and they consist in general, in treating or behaving towards them as being what they and I are, that
I may

I may be happy in them, and they in me. And as to these,

§ 2. (I.) SINCE, as I have above observed, being furnished with Reason and Speech, and social Affections, we are evidently made for Society (Part I. Chap. I. §. 13.) and since we are placed, by the Condition of our Nature, not only in a State of Dependence on Almighty GOD, our common Heavenly Parent, but also in a State of mutual Dependence on each other for our Well-being and Happiness (for that in many Cases we cannot well subsist without each others Help, and by the good or ill Use of our Powers, we are capable of being either very useful, or very mischievous to each other) and since, by the Powers of Reflection and Reasoning, we are enabled to place ourselves in each other's Stead, and to make a Judgment from what we feel in ourselves, how we should wish to be used by others, and to discover what is best in the Whole, for our common Safety and mutual Advantage (*Introd.* 17.) it is from these Considerations manifest, that, in general, it must be our Duty to consider ourselves as such, and so situated and related, as in Fact we are, and to cultivate a hearty good Will one towards another as Brethren ; to do nothing hurtful, and all that is beneficial to each other, as far as we may or can, and to enter into Combinations and Compacts for promoting our common Interest and Safety ; to resign every one his own private Advantage to that of the Community, in which his own is best secured, and to make the common Good the Standard by which to judge of his own Duty and Interest, and be inflexibly governed by it. Such, in general, is the Disposition of *Benevolence*, which, taking

taking its Rise in the first Connections of the Individuals, spreads thro' the whole social System, and issues in, and strongly prompts to *publick Virtue*, and the *Love* of our *Country*, and our *Species*, in Opposition to every Thing that implies *Malevolence*, *Selfishness* and *private Spiritedness*. But to be particular in its several Branches rising from the lowest to the highest :

§ 3. (2.) INASMUCH as I have several Things which I call *my own*, to which I have a *Right*, being possessed of them either by the free Gift of God, or by my own Activity and Industry, with his Blessing, and find they are greatly useful to my Comfort and Well-being, and feel a great Pleasure in the unmolested Enjoyment of them, and Trouble in being deprived of them : And when I am molested or deprived by any One, without having justly forfeited them by my own Misconduct, I feel a strong Sense of Injury, and must therefore by Reflection conclude, that every other Person hath the same Sense of Injury in the like Case as I have ; it must therefore be my Duty, and the first Dictate of *Benevolence*, not to do Injury to others in any Respect, whether it relates to their Souls, Bodies, Names or Estates, &c. and the rather, as I would wish to suffer no Injury from them in any of these Respects. (Part I. Chap. I. § 7.) This Disposition is called *Innocence* and *Inoffensiveness*, in Opposition to *Injuriousness* and *Mischievousness*.

§ 4. (3.) PARTICULARLY ; since I know that I cannot endure to be hurt in my Person, either in Soul or Body ; to be robbed of my Liberty, Estate, Wife or Children ; to be belied or misrepresented in my Name or Reputation, and to be deceived and imposed upon, or any wise oppressed

fed in my Dealings, &c. as I must conclude it to be wrong to treat others ill in any of these, or the like Instances ; so, on the other Hand, for the same Reason that I think it right, that, in Subordination to the publick Sense and Interest (*i. e.* supposing no Forfeiture) every One should allow me the quiet and peaceable Enjoyment of my own, my Innocence, Life, Limbs, Liberty, Estate, Wife, Children, &c. and speak nothing but the Truth to me, and of me, and deal equitably, fairly and faithfully with me, and in every Thing treat me as being what I am and have, (*Ibid.*) I must think it right, and my Duty accordingly, from the same Principle, to treat others with Equity in all these Respects, as I would wish to be treated by them in the like Circumstances. And this Duty is called *Justice*, in the strict Sense of it, which comprehends *Exemplariness*, *Equity*, *Truth* and *Faithfulness*, in Opposition to all Instances of *Injustice*; such as, *tempting to Sin*, *Murder*, *Maiming*, *Adultery*, *Fornication*, *Stealth*, *Robbery*, *Oppression*, *Lying*, *Defamation*, *Unfaithfulness* to Engagements, *Cheating*, and all *Deceitfulness*.

§ 5. (4.) FOR the like Reasons ; since I feel a great Delight in being well respected, duly esteem'd, well spoken of, and kindly treated by others (Part I. Chap. I. § 13.) I must think it my Duty, from the same benevolent Principle, to treat others with all such Dispositions, Acts and Instances of Kindness and good Usage, as I should, in my Turn, reasonably expect, and take Pleasure in receiving ; to be ready to all good Offices in my Power to others, whether Neighbours or Strangers, whether to their Souls or Bodies ; to say the best of them, and

and put the kindest and most favourable Construction I can upon what they say or do ; and to conduct towards them with Humanity, Candour, Affability and Courtesy. And as I find a great Solace under Pain and Distress in the Pity and Assistance of others ; so I must think it my Duty to have the like Sentiments of Compassion and Tenderneſs towards them in the like Circumstances, whether of Mind, Body or Estate, and should think I acted unnaturally, if I did not contribute all I could, consistent with other Obligations, to their Comfort and Relief. Thus by reflecting and conceiving ourselves in each other's Circumstances (Part I. Chap. I. § 5.) our Love to ourselves becomes the Foundation of our Love to others, and causeth us to take Pleasure in their Enjoyments, and in communicating Pleasure to them ; to delight in good Offices, and in speaking kindly to them, and of them ; and to sympathize with them in their Calamities, and be ready to relieve them. All which are implied in the general Duty of *Charity*, which therefore comprehends *Candour*, *Affability*, *Hospitality*, *Mercy*, *Tenderneſs* and *Beneficence*, in Opposition to all Instances of *Uncharitableness*, such as *Censoriousness*, *Moroseness*, *Envy*, *Ill-nature*, *Cruelty* and *Hardheartedness*.

§ 6. (5.) INASMUCH as it is manifest, from what was observed above, under the first general Head of the Duty we owe to Society, that it is incumbent upon us to do all we can to promote the Weal of our Fellow-Creatures, and to have a principal Zeal for the general Good, on which our own Welfare does very much depend (Part I. Chap. I. § 13. And Part II. Chap. I. § 6.) and since there may be several Things in our
Power,

Power, above and beyond what meer Justice and Humanity require, wherein we may be useful to others, and to the Publick; I must think it my Duty, from the same Principle, to be of a free and generous Spirit as far as I am able; to be forward and ready to every good Work, and to delight in doing Good, as GOD himself does, whereinsoever I may be useful in promoting his Honour, and the Good of Mankind; and this from a Sense of Gratitude to him for all I enjoy. This Virtue is called *Liberality*, *Generosity* and *Magnificence*, in Opposition to *Covetousness* and *Niggardliness*, or a *grudging*, *narrow* and *contracted Spirit*. And for any Benefits received either of GOD or Man, *Gratitude* is due to the Benefactor, in Opposition to a stupid *ungrateful Spirit*, which is extremely base and odious.

§ 7. (6.) SINCE the Peace and Quietness of Society, which are indispensably necessary to its Happiness, depend not only on our avoiding every Thing that is injurious, and doing all that is just, kind and generous, but also upon every One's being contented in his own Station, and faithfully endeavouring to discharge the Duties of it, without intermeddling in Affairs that do not belong to his Province; and upon every One's being of a Peace-making and forgiving Spirit, (Part II. Chap. II. § 6.) I must therefore think it my Duty to keep within my own Sphere, and mind my own Business, and do the Duty that belongs to my own Station; and if I have done any Wrong, to repair the Injury, and make Restitution, and ask Forgiveness, as well as to be of a forgiving Spirit towards others, as I would hope GOD to be so towards me; and in a Word, to do all that is in my Power for promoting and preserving

serving Friendship, good Neighbourhood, and the Publick Tranquility. These Duties are called *Quietness*, *Peaceableness*, *Friendliness*, and *Forgiveness*, in Opposition to *Ambition*, *Contention*, *Unfriendliness*, and *Irreconcilableness*.

§ 8. (7.) AND *lastly*, since, according to the present Condition of our Nature, it cannot be but various Relations and Connections must obtain, as being necessary for the Subsistence and Well-being of our Species, both in Mind, Body and Estate; such as Husband and Wife, Parents and Children, Masters and Servants, Magistrates and Subjects, Teachers and Learners, &c. (Part I. Chap. I. § 13.) it must be my Duty, which soever of these Conditions I am placed in, to behave myself suitably to it. If I am a *Husband* or *Wife*, I must be tenderly loving, faithful and helpful: If I am a *Parent*, I must be tender of my helpless Off-spring, and do all I can to instruct and form both their Minds and Manners to the best Advantage, and provide for them in the best Manner I am able, consistent with every other Duty: And if I am a *Child*, I must be grateful, and tenderly helpful, dutiful and obedient to my Parents, from whom I derived, and on whom I do or have depended, when unable to help myself; and have a peculiar Tenderness and Friendship for my Brethren and Sisters, and other Relatives: If I am a *Master*, I must be just and kind to my Servant; and if I am a *Servant*, I must be dutiful, obedient and faithful to my Master: If I am a *Magistrate*, I must be zealous for the publick Good, and upright, faithful and impartial in my Administration: And if I am *Subject*, I must be submissive and orderly, in Obedience to Law and Authority: If I am a
Teacher,

Teacher, I must be ready and faithful to guide and instruct : And if I am a *Learner*, I must be willing to be guided; and ready to follow the Instructions that are given me, and to reward the Labours of such as have the Care of me. In a Word, if I am in any *superior* Station of Life, I must be treatable and condescending ; and if in an *inferior* Condition, I must be modest, respectful and decent in all my Deportment ; and whatsoever Situation of Life it is, wherein I am placed, I must take Care to act up to my Character, whatever it be ; both in those lesser Societies founded in *Nature*, which are called *Families*, and those larger Societies founded in *Compact*, whether tacit or explicit, called *Civil Governments* ; to which all *Honour*, *Submission* and *Obedience*, is due in all Things lawful and honest, in Opposition to all Instances of *Turbulence*, *Faction* and *Rebellion*. All which relative Duties, in Conjunction with the rest, are indispensibly necessary to the moral Order, and the publick Peace and Happiness of Mankind, and terminate in that noblest of all social Passions, the *Love of our Country*, joined with an ardent Zeal for every Thing that concerns its Weal. And thus much for our Duties towards Society.

C H A P. V.

Of the Subordinate Duties, or Means for the more ready and faithful Discharge of the Duties above explained.

§ 1. **H**AVING thus deduced, from the great Principles of Truth above demonstrated, the principal Branches of moral Du-

ty founded on them, both towards GOD, *ourselves*, and our *Neighbours*; I proceed now to enumerate the chief of those *subordinate Duties*, which are to be performed as Means of *Culture*, for begetting, improving and perfecting in us those *moral Virtues*. And this will be done in answer to the two last of those great Enquiries (*Introd.* 27.) viz. V. *Whether I am what I ought to be?* And if not, VI. *What I ought to do, as a Means in order to be and do what I ought, and so in order finally to answer the End of my Being?*

§ 2. THE *first* of those two last Enquiries will put us upon the great Duty of *Self-examination*, which is a Duty of very great Importance to us; for if we do not examine and truly *know ourselves*, and what is our real State, how shall we be able to rectify what is amiss, that we may be in a Condition to give a good Account of ourselves at last? And as *Seneca* says, *Illi mors gravis incubat,---qui nimis notus omnibus,---ignotus moritur sibi*. He dies a grievous Death indeed,---who too much known to others, dies---a Stranger to himself!

§ 3. (1.) LET this then be the *first* Rule in order to answer the Demands of these last Questions, and the first Means in order to become what I ought to be, viz. To inure myself to a Habit of *serious Consideration*; to suspend Acting, till I have well weighed the Importance of Things (*Part I. Chap. I. § 5.*) that I may be under Advantage to make a wise Choice; and, according to *Pythagoras's* Advice to his Disciples*, to enter frequently into my own Heart, and take a daily and exact Survey of my Life and Conduct; to deal faithfully with myself, and to endeavour to think of my Temper and Behaviour, as being what

* *Carm. Aur. Vide Hierocles.*

what it really is, *without Partiality, and without Hypocrisy.*

§ 4. (2.) AND as the Knowledge of myself is of so great Importance, let it be the next Rule, that I entertain and cultivate within myself a due Sense of the *Dignity* of my reasonable, active and immortal Nature, as exhibiting a small Image of the Divinity (Part I. Chap. I. § 6, 7, 8. And Chap. II. § 5.) and have a great *Reverence* for it as such : This would make me always careful to do nothing unworthy, indecent or misbecoming it ; on the contrary, I should be concerned, on all Occasions, to act the decent Part in Life, or what duly becomes it in all its Relations. Let me especially have a great Reverence for the Sense of my own Conscience, as being the Divine Light irradiating me within, and the Voice of the Deity Himself, that I may take the utmost Care, not to live in any Course whatsoever for which my own Reason and Conscience shall reproach me ; for as One's Conscience is properly One's Self, it is the greatest Madness in the World, for a Man to live at a perpetual Variance with himself, and the first Point of Wisdom, always to keep Friends with himself.

§ 5. (3.) SINCE I depend wholly on GOD, and He is ever present with me, a constant Spectator of all my Behaviour, in the inward Temper and Thoughts of my Heart, as well as in all the outward Actions of my Life, and since I must expect to give an Account of myself to Him (Part I. Chap. II. § 9. and 19.) it must be my next Rule, by the frequent Practice of Meditation and Devotion, to possess myself habitually of a most great and *reverend Sense* of His *universal Presence*, All-sufficiency and Purity, as

well as a most abasing Sense of my own Dependence, Guilt and Impotence, that I may be awfully careful to do nothing unworthy of His Presence and Inspection, and the Relation I stand in to Him, and seriously endeavour, in a humble Dependence upon His gracious Assistance, so to guard and discipline my Thoughts and Affections, as well as my Words and Actions, that they may not be displeasing to His All-seeing Eye, but may obtain His Favour and Approbation, in whose moral Character is contained all that is perfectly right and amiable in itself, and on whose Approbation and Friendship my Happiness all depends.

§ 6. (4.) IT will also be of very good Use to promote in me every Sort of Virtue, and especially those of the social Kind, to entertain a *great Sense* and *Value* of the *Opinion* and *Estimation* of *Mankind*, who, even the most corrupt of them, and much more the best (whose Esteem is highly to be valued) cannot but entertain a high Opinion of Virtue, and a Reverence and Esteem for the virtuous Character, as well as a Contempt of the Vicious (Part I. Chap. I. § 11.) so that if I have any Desire of either doing any Good to them, or enjoying any Good from them, it must deeply concern me to endeavour to recommend myself to their good Opinion, and this can no otherwise be done, than by always acting the sober, honest, faithful, generous and benevolent Part, in all my Intercourse with them, which cannot fail of engaging an Interest in their Good-will, Esteem and Confidence, and must therefore be the wisest Course I can take to answer all my most important Purposes, with Regard to my comfortable Subsistence in this present Life, as well as to qualify me for a better.

§ 7. (5.)

§ 7. (5.) IF upon a due Survey of my Temper and Behaviour, I find I have acted an unreasonable and vicious Part, as my own Conscience will not fail to reprove me for it, so I cannot avoid feeling a great Deal of Uneasiness and Remorse upon reflecting on my Misconduct (Part I. Chap. I. § 6. And Chap. III. § 11.) Now whenever I feel any Remorse or Misgivings, I should do wisely to be so far from stifling, that I should rather indulge those Sentiments, and let them have their Course, and improve them into a truly contrite Grief. And if I am sorry for what is amiss in my Conduct, as I ought to be, I shall utterly hate and abhor every Vice, as being contrary to GOD, and all that is right and reasonable, and never be easy till I reform and return to my Duty, and be governed by my Reason and Conscience, and a Sense of Duty to GOD, and every wise and good Consideration, for the Time to come. And herein consists the Nature of true *Repentance* and *Reformation*. And,

§ 8. (6.) IF I truly repent of my past Misconduct, I shall be very *watchful* against all those *Temptations* that I find myself exposed to, either from my own Lusts and Passions within, or from the Solicitations of a corrupt and degenerate World without me (Part I. Chap. I. § 15.) As I must consider Virtue to be my greatest Interest, being my true Perfection and Happiness, I shall therefore avoid all ill Places and *bad Company*, where I am most liable to Danger, and consider every Person and Thing as an Enemy that hath a Tendency to rob me of my Innocence, and mislead me from a steadfast Course of virtuous Behaviour; and, by Consequence, I shall account those my best Friends that most promote Virtue by

their good Advice, Example, &c. and therefore shall be ambitious of keeping the *best Company*, and following the best Examples.

§ 9. (7.) I SHALL carefully observe what is my *ruling Passion*, and endeavour to make an Advantage of it to promote the Interest of Virtue, and against all the Tendencies of Vice; and be more especially upon my Guard against those particular *Failings*, that I find my own *Constitution* is peculiarly incident to, whether of the concupiscible or irascible Kind; whether those of Self-conceit, Lust, Covetousness, Intemperance, &c. on the one Hand, or those of Resentment, Anger, Impatience, Envy, Revenge, &c. on the other; there being, perhaps, scarce a Person to be found, but hath some particular Tendency towards some one Vice more than another, founded in the very Frame of his Nature, which administers Matter and Occasion for particular Humiliation and continual Discipline. (Part I. Chap. I. § 15.)

§ 10. (8.) If I find I have any such particular Tendency, and have contracted any vicious Habit by my Indulgence to it, I must inure myself to *Self-denial* and *Mortification*, till I have got the Ascendant of it: I must consider Slavery as a most wretched and abject Condition, and therefore never content myself, till I have gained and maintain the Mastery of myself, so as to be at Liberty readily to follow the Dictates of my Reason and Conscience, and act up to the Dignity of my rational active Nature, and the several Connections founded in my Relation to GOD and my Fellow Creatures, and so become *what I ought to be*. (Part I. Chap. III. § 11.)

§ 11. (9.) In order that I may *discipline* myself to a Readiness in denying myself in Things unlaw-

unlawful, and the more effectually tame and subdue my untoward Lusts and Passions, and keep them under a due Regimen; it may be very fit and useful that I frequently practise Self-denial in Things lawful and indifferent; for if I always accustom myself to go to the utmost Bounds of my lawful Liberty, it is a Million to One but I shall be frequently trespassing upon them; for which Reason I should do well, by frequent *Fasting*, to deny myself such Measures or Kinds of Food and Drink, &c. as might otherwise be lawfully indulged; and particularly such as have a peculiar Tendency to inflame my Lusts and Passions (Part II. Chap. II. § 4.)

§ 12. (10.) I MUST, from a Sense both of the Glory and Dignity of Virtue, and my Duty to Almighty GOD, *resolutely* go into every virtuous Practice, however so much against the Grain, in which I shall act the truly heroic and manly Part; nor must I content myself in any certain Pitch of Virtue to which I imagine myself to have attained, but must *press forward*, and *persevere* in a continual Struggle, and perpetual Warfare, throughout my whole Life, and be daily endeavouring to make all possible Proficiency in Virtue, till I gain the utmost Facility and Readiness in every virtuous Practice that the Frailty of my Nature will admit of (Part I. Chap. III. § 21.)

§ 13. (11.) IN order to this, I should do well to consider seriously the vast Importance of that inestimable Talent, *Time*, of which I must expect to give an Account to the Author and Preserver of my Being, as well as of all my other Talents. Let therefore an habitual Sense of the Shortness, at the utmost, and of the ex-

treme Uncertainty of my Life, be ever present and uppermost in my Thoughts, that I may husband every Moment to the best Advantage for the doing what good I can, and acquiring of true Wisdom and Virtue, which are Treasures of the most inestimable Value, as being those only which can make me truly useful and happy here, and which alone I can carry with me into the future State of my Existence, and which will make me for ever and compleatly happy, when Time shall be no more (Part I. Chap. III. § 21.)

§ 14. (12.) AND, *lastly*, in order to my being the more effectually engaged to the faithful Discharge of my Duty, in conforming to all the Laws of Virtue, I must endeavour to keep up in my Mind an habitual Sense of their most weighty *Sanctions*, viz. The Happiness or Misery unavoidably attending my Obedience or Disobedience, both in this and the future State. In this present Life there is the truest Enjoyment of all reasonable Pleasures, without that Remorse and Terror which attends those that are unreasonable and vicious; Health of Body, and Peace of Mind; the Love, Esteem and Confidence of Men, and the Approbation, Favour and Blessing of GOD; true Joy and Satisfaction in Prosperity, and solid Comfort and Calmness in Adversity; the most reasonable Prospect of Success in our Affairs here, and a most comfortable Prospect of Happiness hereafter; so that if there was to be no Life after this, a Course of Virtue would be infinitely preferable to that of Vice, which is unavoidably attended with endless Mischiefs and Perplexities: The Wicked are like the *troubled Sea*, and seldom *live out Half their Days*; whereas, the Ways of Wisdom and Virtue are *Ways of*

of Pleasantness, and all her Paths are Peace ; Length of Days is in her Right-hand, and in her Left-hand Riches and Honour. Sup. 6, and Part I. Chap. III. § 11.

§ 15. BUT then if we look forward to the Life to come, there opens a most glorious Prospect for eternal Ages. As on the one Hand there are most tremendous Punishments attending our Disobedience, there being unavoidable Pain and exquisite Misery necessarily connected with every Vice, arising from the Remorse and Reproaches of our own Minds, and the fearful Apprehensions and dismal Effects of the divine Displeasure : So, on the other Hand, there are as certain and most glorious Rewards attending a Course of Obedience, there being unspeakable Pleasure and exquisite Happiness necessarily connected with the Practice of every Virtue, arising both from the natural Fruits and Effects thereof, and from the Approbation and Applauses of our own Minds ; from all the Delights of a happy Society, and from the Favour and Friendship of Almighty GOD, to the endless Ages of Eternity (Part I. Chap. III. § 11. and II. 19.)

§ 16. If I diligently attend to these Things, and live in the constant Practice of them, together with the daily Offices of true Devotion, having thereby a frequent Intercourse with the great *Father of Spirits*, and Pattern of all Perfection, which vastly tends to the Proficiency of Virtue, I shall, at length, be so inured to the Love and Practice of every Virtue, humane, divine and social, in the Perfection of which consists the highest Happiness of my reasonable and immortal Nature, that I shall at length be prepared to quit this present Stage, and to give a
good

good Account of myself to GOD, being in some good Measure qualified for that perfect State of Virtue and consummate Happiness, which is to be expected in the future State of my Existence ; according to that excellent Saying of the wise King ; *The Path of the just is like the shining Light, which shineth more and more unto the perfect Day.*

C H A P. VI.

Of the Connection between the Law or Religion of Nature and Christianity.

§ I. **H**AVING thus given a short Sketch of the first great Principles of *Moral Philosophy*, or what is called the *Religion* or *Law of Nature*, as being founded in the Nature of GOD and Man, and the Relation between Him and us, and our Relation one to another, in Conformity to which consisteth the highest Perfection and Happiness of human Nature, and may therefore be called the *Religion* of the *End**, and also the Chief of those subordinate Duties subservient thereunto, which may be called the *Religion* of the *Means* : I shall now conclude, by giving a very short Summary of *revealed Religion*, and shew the Connection between them and **CHRISTIANITY**, or the Religion of the *Mediator*, which is to be considered as the great infallible Means of our Instruction and Reformation, for begetting, improving and perfecting in us all the Virtues of an honest Heart, and a good

* Dr. Scott, P. I.

good Life, and for ascertaining to us the Favour of GOD, and a blessed Immortality ; to which it is so admirably subservient, that it should seem the greatest Inconsistency imaginable for a Man to be a real Friend to what is called Natural Religion or Morality, and at the same time not to adhere firmly to the Christian System.

§ 2. FOR altho' these great Truths and Duties appear thus evident and demonstrable, in the Nature of Things, to any serious, thinking and considerate Person, who hath had Means of Information, and Leisure to give a proper Attention to them ; and many wise Men in the Heathen World (doubtless much assisted in these Enquiries, by Instructions handed down to them by Tradition, from the first Parents and intermediate Ancestors of Mankind) have made very great Proficiency in these Speculations ; yet it must be allowed, that so many are the Cares and Businesses, and the Pleasures and Amusements of this Life, which do unavoidably engage the Attention of the general Rate and Bulk of Mankind, that it cannot be expected they should ever attain to the distinct practical Knowledge of them, in their present Condition, without Instruction from above. So that an express Revelation is highly expedient, and indeed extremely necessary, as a Means in order to render Men in any tolerable Measure capable of answering the End of their Being ; especially if it be considered, that no Philosopher or Teacher, without a sufficiently attested Commission from GOD, even if he could discover all these *Laws of Nature*, could have Authority to enjoin them, as being what indeed they are, the *Laws of GOD*, without which they would make but a small Impression on them ;
and

and that this would be the most direct and compendious Method of answering this Purpose*.

§ 3. AND indeed, considering that the Wisdom, Power and Goodness of the DEITY are such, as could not fail to enable and dispose Him to do all that was fit and necessary to conduct the Creatures which He had made (and would not desert) to that Happiness which was the End of their Being ; I cannot doubt but that even the first Parents of Mankind, upon their first coming into Being, and in their State of Innocence, being then perfect Strangers to every Thing about them, and having every Thing to learn that related to their Well-being, must, in some Manner or other, have been taught by GOD himself, many Things relating to Food, Language, the Origin of Things, Philosophy and Religion, &c. (at least so much as was necessary for them to begin with) in order to their Well-being and Happiness. And when they had sinned against him, and fallen into a State of Mortality and Misery, it is natural to conclude, from the same Goodness and Compassion of the *Father of Mercies*, that he would take Pity of them, and teach them (what they could no otherwise know) in what Method, and upon what Terms, they should be pardoned and restored to his Favour, and how they should conduct for the Future, so as to be accepted with him, and restored to that Immortality which they had lost. All this is also very agreeable to the most ancient authentick Account we have of the Origin of Mankind.

§ 4. FROM

* Vide *LaFont.* L. III. C. 26, 27.

§ 4. FROM which Account rightly understood*, it appears, that as GOD had, very probably before the Fall, made the Garden of *Eden* an Emblem and Means of Instruction, both in Philosophy and Religion, and explained his *necessary Existence* and Personality in a *coessential Trinity*, signified by the divine Names, and represented by the *Sun* as an Emblem, in his three-fold Condition of *Fire, Light* and *Spirit* (He being to the intellectual World analogous to what the Sun is to the Sensible) so it is no less probable that he set up the *Cherubims* with the *Flame* and *Sword* as Hieroglyphics or Emblems of the Gospel, to teach Man, after the Fall, how to obtain Pardon, and regain the Immortality he had lost, which was represented by the Tree of Life; by instructing Him, not only in the Knowledge of the *Trinity, Father, Son* and *Holy Ghost*, but also of the *Incarnation, Sacrifice, Satisfaction* and *Intercession* of the Son of GOD, in the Fulness of Time to appear as the *Instructor, Redeemer, Lord* and *Judge* of Mankind, and of the Presence and Assistance of the *Spirit* of GOD for our Renovation and Sanctification. At least this is certain, that *Sacrifice* must have been then instituted as an emblematical Means of Reconciliation, and Hopes were given of a glorious Person, who should recover them from the Mischief into which the Tempter had seduced them†; all which were doubtless much more particularly explained to them, than is accounted for

* Vide Mr. *Hutchinson's Works*, or Lord Chief Justice *Forbes's Thoughts* concerning Religion, which deserve to be well considered.

† Vide Bishop *Sherlock* on Prophecy, and *Stuckford's* Connection.

for in the very short History of the Fall ; and no Account can be given how human Sacrifices, Polytheism and Idolatry could have obtained among Mankind, but upon Supposition of their being so many Corruptions of these original Emblems and Instructions, as Popery is of Christianity. And as the Law of *Moses* was, doubtless, a Revival of these original Symbols and Instructions, with Laws to guard against those Corruptions ; so G O D, by the Spirit of Prophecy, explained more and more in the following Ages the spiritual Meaning of those Types, and the great Design He had in View, and had in some Measure discovered : And there manifestly appears, in the Whole, to have been one uniform consistent Scheme carried on, from the Beginning downward, aiming all along at one End, viz. The Instruction and Reformation of Mankind ; their Restoration to the divine Favour, and a sincere and persevering Obedience to the original Law of their Nature, finally to issue in their intire Perfection and Happiness*.

§ 5. ACCORDINGLY (I.) we have abundant Evidence, both from Prophecy and Miracles, and undoubted Tradition ever since, That G O D (after such a Series of introductory Instructions, Revelations and Institutions from the Beginning) did at length send a glorious Person into our Nature, whom He declared to be His own Son, and who, being *truly G O D of G O D*, had inexpressible Glory with Him, even from Eternity, before the World was, being *the Brightness of His Glory, and the express Image of His Person*, and by whom He visibly displayed and exerted *His Almighty Wisdom and Authority*, in the Creation

* Vide Bishop *Butler's* Analogy.

tion and Government of the World, and *in whom dwelt the Fulness of the Godhead* bodily in His incarnate State : This glorious Person GOD sent among us, to act as a *Mediator* between Him and us : For as we are Sinners, it was very fit He should treat with us by a Mediator ; and as we are Men, it was no less proper, that He should do it by one that should appear in our own Nature, and converse familiarly among us, that he might the better instruct us by his Example as well as his Precepts.

§ 6. AND (2.) as this was fit in itself, so accordingly the Fact was, That in His incarnate State, He abundantly proved by his Miracles, that He was indeed *a Teacher come from GOD* ; and, being cloathed with divine Authority, He taught us all the great Principles of moral Truth and Duty, above demonstrated, much more clearly than they had been generally known before, together with others meerly depending on Revelation and Institution, relating to His Mediation and the New Covenant ; and that in a Manner and Language, admirably suited to make the strongest Impressions upon the Minds of Men, not only of the more thinking, but even of the general Rate and lower Sort of the human Kind ; and enjoined them upon us, under the most weighty Sanctions, and affecting Considerations, as the Will and Law of GOD concerning us ; and at the same time set us a most amiable Example, that *we should follow His Steps*.

§ 7. AND (3.) as it was very necessary, that we should be strongly affected with a Sense of the Heinousness of Sin, as the most effectual Means to bring us to Repentance, and at the same time have sufficient Security for Pardon, upon our Repentance

penitance, it pleased G O D to appoint that His blessed Son incarnate (freely submitting to it) should die for both these Purposes ; that He should die for us, a *Sacrifice* for the Atonement of our Sins, and to set before us an Emblem of the Greatness of our Guilt, and the Heinousness of our Sins, in order the more effectually to induce us to repent of them, and forsake them ; and to purchase and ascertain to us Pardon and Acceptance, upon our Repentance and Reformation ; which merciful Purpose and Intention He had exhibited from the Beginning by the Institution of Sacrifices. Accordingly the blessed J E S U S was graciously pleased to submit to a most painful and ignominious Death for our Sakes, *making His Soul an Offering for our Sins*, as the true Antitype of all the ancient Sacrifices (in which He had been exhibited, as the *Lamb slain from the Foundation of the World.*) And thereupon, in Virtue of the Right thereby acquired, He did, in G O D's Name, promise and ascertain, thro' His Merits and Mediation, *Pardon* to our sincere *Repentance* and *Faith* in Him, and the *Acceptance* of our faithful, tho' very weak Endeavours, to yield a constant and persevering Obedience to all His holy Laws for the Time to come.

§ 8. AND (4.) because of our great Weakness and Inability to repent, believe and obey, without G O D's Help, amid so many Temptations to the contrary ; He hath also, for CHRIST's Sake, sent His *Holy SPIRIT* (by whom He hath always immediately exerted His *Almighty Will and Power*, in the Creation, Preservation and Government of the World) and promised His gracious *Assistance* to our earnest

nest Prayers and Endeavours, to enable us to withstand the Temptations that lie in our Way, to mortify our Lusts and vicious Habits, and to comply with all the Duties incumbent upon us: Who, accordingly, is ever ready to assist us in all our honest and faithful Endeavours, and to render them effectual for the Renovation of our Souls, and to enable us to *bring forth Fruits meet for Repentance*, even all the Fruits of a sincere, universal and persevering Obedience to the Gospel.

§ 9. AND (5.) SINCE as Things now stand, we cannot have much else in View here, besides a short and uncertain Life, attended with many Calamities, and issuing in the *Death* or Dissolution of our Bodies; and should otherwise have been generally attended with much Darknes and Uncertainty about a future Life; CHRIST hath moreover, by his Sufferings and *Death* in our Behalf, taken away the Curse and Sting of our Calamities and Dissolution, and turned them into a Blessing, and made them a Means of promoting our greatest Good; and hath by his triumphant *Resurrection* and *Ascension*, opened to us the glorious Views of a blessed *Immortality* both in Body and Soul, and ascertained to us an *eternal Life* of unspeakable Happiness to be bestowed upon us, in Consequence of our final Perseverance in Well-doing conformable to his Instructions.

§ 10. AND (6.) in the mean Time, and in order to qualify us therefor; as we could not, without Instruction from above, be well assured what *Worship* and Service would be acceptable to GOD, it was very needful that CHRIST should teach us how to *worship* and adore him ac-

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ceptably,

ceptably, even *in Spirit and in Truth*. For as GOD hath been pleased to derive down all his Blessings and Favours to us thro' the Mediation of his *blessed Son*, and by the Influence of his *Holy Spirit*, so (as these Relations demand correspondent Duties) it is fit, as he hath taught us, that all our Worship and Service, our Prayers and Praises, and all our Hopes of Acceptance, should be offered up to Him, in Dependence on the Influence and Assistance of his Holy Spirit, and through the Merits and Mediation of his dear Son, who is the very *Truth (the Way, the Truth and the Life)* as the Condition of their obtaining Favour and Acceptance with him.

§ 11. AND (7, and *lastly*) as every Thing that concerneth the Weal of Mankind is best promoted by social Combinations; so GOD hath by his Son JESUS CHRIST, the great *Messenger of his Covenant*, appointed that we should jointly combine and unite together in promoting our Happiness, which is the great End of our Being, and particularly that we should live in the constant Exercise of *social Religion* for that Purpose. He hath therefore instituted *Baptism*, as a Rite of our Admission into this Society, to represent and oblige us to all Purity and Holiness in Heart and Life, and to seal to us the *great and precious Promises* of the Covenant of Grace, and the *holy Eucharist*, as a further Means to ratify and confirm them, and to keep up in our Minds a lively Sense of His Sufferings and Death, and of the mighty Obligations we are under, from His dying Love to us, to be faithful to Him who *died for us*, and *arose again*, and who is the great *Author and Finisher of our Faith*; and moreover to persevere in Love and Unity, as Brethren and
Fellow

Fellow Members of that holy Community of all good Men and Angels, whereof he is the Head and Lord. And as he would have us live in the constant Use of these Means for the promoting in us all the Virtues of a holy Life, which contribute to our final Happiness, he hath appointed an *Order of Men* to administer these sacred Rites, and to preside in the Exercise of this social Religion and Worship, and to explain and inculcate the *Divine Philosophy* which he hath taught us, in order to qualify and prepare us for that eternal Happiness which he hath provided and ascertained to us; so that we are to consider the Church and publick Worship as the School of CHRIST, wherein immortal Spirits cloath'd with Flesh, are to be trained and bred up as Candidates for eternal Glory,

§ 12. Now therefore, all those who do firmly believe all the great Truths of this *holy Religion*, whether *natural* or *revealed*, i. e. whether founded in Nature, or merely depending on Revelation; and who under the Influence of them, do by *Faith* look for Assistance and Acceptance, only through his Mediation, and in the Method which he hath prescribed; and who, conformable to this holy Discipline of Christianity, do heartily *repent* and forsake their Sins, and return to their Duty, and faithfully live and act in all their Behaviour, both towards GOD and Man, from a Sense of Duty and Gratitude to GOD, their great Creator and Benefactor, and to JESUS CHRIST, their great Mediator, Law-giver and Judge, and persevere in their Obedience, *faithful to the Death*. All these are said to be true *Christians*; and, even while they continue here,

they belong to that heavenly Community which is called His *Kingdom*, whereof He is the Head, Lord and King, the great Vice-gerent of *G O D the Father*, and shall, through His Merits and Mediation, be accepted in Him, and be inconceivably happy with Him, in His glorious Kingdom in the Life to come.

F I N I S.



 Mr. WOLLASTON'S PRAYER, R. N.

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SOMEWHAT ENLARGED.

1. **O** THOU Almighty BEING, on whom dependeth the Existence of the World, and every Creature therein, and by whom all Things are governed and conducted to the several Ends of their Being, according to the various Natures which Thou hast given them: By whose good Providence I have been brought into Being, and most kindly preserved and provided for, from the Beginning of my Life to this Moment, and enjoyed many undeserved Advantages and Favours, with regard both to my Well-being in this Life, and my everlasting Happiness in the Life to come; and especially the inestimable Advantages of Thy Holy Gospel, made known to us in Thy Name, by Thy blessed Son JESUS CHRIST, and all that He hath taught, and done, and suffered for us; I beseech Thee graciously to accept of my most grateful Sense and Acknowledgment of all Thy Bounty and Beneficence towards me. *Bless JEHOVAH, O my Soul, and all that is within me, bless His holy Name: Bless JEHOVAH, O my Soul, and forget not all His Benefits: Who forgiveth all thine Iniquities, and healeth all thine Infirmities: Who redeemeth thy Life from Destruction, and crowneth thee with loving Kindness and tender Mercies! Bless JEHOVAH, O my Soul!*

2. AND

2. AND whereas, notwithstanding the mighty Obligations of Thy Goodness, I have, in many Instances, ungratefully and perversly sinned against Thy most righteous and reasonable Laws, in neglecting to do what Thou hast commanded, and in doing what Thou hast forbidden; I humbly profess before Thee, my utter Abhorrence of all my Perverseness, and my serious Resolution, by Thy Grace, to be more watchful against all Temptations, and to amend my Conduct for the Time to come. And I do most earnestly beg the Forgiveness of my many Offences, through Thy infinite Mercies in Thy Son JESUS CHRIST, and that Thou wilt for His Sake, deliver me from the evil Consequences of all my Transgressions and Follies. And I humbly beseech the Assistance of Thy Holy Spirit, to endue me with such Dispositions and Powers, as may carry me innocently and safely through all future Trials; and to enable me upon all Occasions, from a Sense of Duty to Thee, my GOD, to behave myself conformable to Thy most holy Laws, which are indeed the Laws of Reason and Nature, in all Wisdom, Probity and Virtue, and in the faithful Discharge of all the Duties of Temperance, Piety and Benevolence, with a humble Dependence upon thy infinite Wisdom, Power and Goodness, and under a lively and habitual Sense of thy All-seeing Eye, and the Account I am to give of myself to Thee.

3. I HUMBLY beg Leave to commend both myself and mine to Thy most gracious Protection and Conduct, this Day, and at all Times: Suffer none of thy Creatures to injure us, no Misfortune to befall us, nor us to hurt ourselves or others, by any Error or Misconduct of our
own.

own. And vouchsafe us clear and distinct Apprehensions, and a right Judgment in all Things, together with all virtuous Tempers and Dispositions, and so much Health and Prosperity as may be truly good for us in this our present State of Probation. Grant that I may, at least, pass my Time in Peace, with Contentment and Tranquility of Mind; and, that having faithfully discharged my Duty to Thee, my GOD, to my Family and Friends, and to my Country and all Mankind, and endeavoured to improve myself in all virtuous Habits, and useful Knowledge, and done all the Good I could, throughout the whole Course of my Continuance in this World, I may, at last, calmly and decently take my Departure from this present Stage, and then happily find myself in a better State; even a State of unmixed and endless Happiness in the Life to come.

ALL which, and whatsoever else Thou seest needful for me and my Friends, and all Thy People, and for all Orders and Conditions of Mankind, and especially the Afflicted, I humbly beg, thro' the Merits and Mediation of Thy blessed Son JESUS CHRIST, comprehending them with myself, in that most excellent Form of Prayer which He hath taught us; *Our Father, &c.*

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